

NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS*

INTRODUCTION

644. L. ALONSO-SCHÖKEL, "Dove va l'esegesi cattolica?" *Civiltà Cattolica* 111 (3, '60) 449-460.

——— "Ou va l'exégèse catholique," *AmiCler* 71 (2, '61) 17-22.

To illustrate the new directions in Catholic exegesis the author contrasts the affirmations, on essential points, of certain scholars prior to 1940 (Billot, Murillo, Fonck) with affirmations on the same points made by Pius XII in *Divino Afflante Spiritu* (1943) and *Humani Generis* (1950). While the encyclicals did not break completely with the past, they opened up new vistas for the exegete. Have the exegetes, in subsequent work, justified the confidence of the magisterium? For the most part, yes. The few abuses, which have eventually been corrected, should not obscure the fidelity of the many and the abundant fruits of their labor, done according to the new directives. As the Bishop of Namur reminded the Catholic exegetes at the Congress of Brussels, "The hierarchy awaits this collaboration with confidence and receives it with gratitude."—F. L. M.

645. A. ROMEO, "L'Enciclica 'Divino afflante Spiritu' e le 'Opiniones Novae'," *Divinitas* 4 (3, '60) 387-456.

A detailed study of L. Alonso-Schökel's discussion of the present trend in Catholic exegesis [cf. preceding abstract] indicates that his viewpoint is not in accord with the encyclicals *Divino Afflante Spiritu* and *Humani Generis*. Instead of the new opinions which A-S favors one should prefer the traditional interpretations, especially those of the Fathers and Doctors of the Church. Exception is also taken to some views expressed by M. Zerwick [cf. § 5-376] and by J. Levie in his *La Bible, parole humaine et message de Dieu* (1958) [cf. § 5-865r].—J. J. C.

646. P. I. B., "Pontificium Institutum Biblicum et recens libellus R.mi D.ni A. Romeo," *VerbDom* 39 (1, '61) 3-17.

[Cf. preceding abstract.] The attack of R upon L. Alonso-Schökel and M. Zerwick, professors of the Biblical Institute in Rome, and upon J. Levie of Louvain is intemperate and unjustified. Many examples show that R has taken statements out of context, has misunderstood them or read into the words meanings which the authors never intended. A careful study of the writings

* This section will also include selected abstracts from NT *Festschriften* and congress volumes. Complete bibliographical information about these volumes will be listed at the end of the issue.

of these professors clearly vindicates them and proves that despite R's charges they are teaching and writing in accord with Catholic tradition and with the directives of recent papal documents.—J. J. C.

647. B. M. AHERN, "Gathering the Fragments: Of Fear and Scholarship," *Worship* 35 (3, '61) 160-165.

In this presentation of the great progress made in Catholic biblical studies since *Divino Afflante Spiritu* (1943) special attention is given to R. Laurentin's, *Structure et théologie de Luc I-II* (1957) [cf. § 5-589r] and to F. J. McCool's "The Preacher and the Historical Witness of the Gospels," *TheolStud* 21 (4, '60) 517-543.

648. F. J. MCCOOL, "The Preacher and the Historical Witness of the Gospels," *TheolStud* 21 (4, '60) 517-543.

The changes that the study of Scripture has recently undergone have shaken the confidence of preachers. They are disturbed by the affirmation that the Gospels can no longer be considered "pure" historical sources, despite the assurance that what the Evangelists aimed at and succeeded in expressing is divinely inspired and absolutely true. This concern is based upon a relatively recent, a 19th- and 20th-century notion of "pure" history. A "pure" historical source is an account written by onlookers who sought to be precise, detailed and objective. Gradually the belief spread that if a historical source was not "pure" it was not very reliable. This generalization discredited the historical worth of the Gospels.

Form-criticism reaffirmed the knowledge that the Gospels present the Master, not as He appeared to His contemporaries but as seen in His full dignity by Christians. Scholars later began to realize that the "pure" historical source is not an essential requisite for "authentic history." None of our Gospels is a "pure" historical source. But the historian must adapt his methods to the sources, not vice versa. Recognition that the developing tradition which embraces our Gospels can be an "excellent source for history" is only the first step in a long and arduous process. The dichotomy between what "the Church believed took place" and what "actually happened" is not as irreducible as many have believed. The Gospel tradition composed in faith is proving to be a valuable source for history. The denial of the "pure" historicity of the Gospels does not, then, involve an admission that history cannot provide a basis for faith's prudent acceptance of Jesus. The preacher must trust the exegete and with complete charity judge him, his purpose, dedication and skills.—E. R. M.

649. R. MARLÉ, "Demythologizing Assessed," *HeythJourn* 2 (1, '61) 42-47.

The demythologizing controversy continues to rage among continental European philosophers and theologians. Bultmann's position is under attack from existentialist philosophers on the left and from Catholic theologians on the right; but, as it is ill-defined and contains a number of inherent contradictions,

it remains in principle irrefutable. J. Macquarrie, *The Scope of Demythologizing* (1960), suggests that a dose of the linguistic analysis now fashionable among English philosophers might help to clarify the debate.—J. F. Bl.

650. D. M. STANLEY, "The Conception of Our Gospels as Salvation-History," *TheolStud* 20 (4, '59) 561-589.

Granted that the new Catholic approach to Gospel criticism has not always been conducted with delicacy and prudence, the causes for the opposition to it cannot be laid entirely at the exegetes' door. A factor which cannot be overlooked in the thinking of not a few Catholics is biblical fundamentalism, "that conscious and deliberate 'literal-mindedness' in accepting the affirmations of biblical writers without regard to the idiom, the context, or the literary form through which they are expressed. Fundamentalism is . . . a misguided determination to cling to a superficial meaning of the Bible at all costs—even the cost of real understanding."

The Catholic exegete should employ the hermeneutic norms furnished by Pius XII—norms which run directly counter to the fundamentalist position—and should recall that the Evangelists aimed at writing salvation-history. How the individual Evangelist conveys the peculiar quality of the salvation-history he writes can be determined by (a) appreciating the distinctive genius of each Evangelist; (b) by investigating how each employs his sources; and (c) by determining the use each makes of the literary forms he employs.—E. R. C.

651. D. M. STANLEY, "The Gospels and modern exegetes," *TheolDig* 9 (1, '61) 23-25.

Digest of the preceding article.

652. J. YING-KAU PAN, "Myth and Demythologising—New Myths for Old? A Recent Problem in the Interpretation of the Bible," *SEAJournTheol* 2 (3, '61) 31-38.

Interpretation

653. L. ALONSO-SCHÖKEL, "The 'proof from Scripture' in theology," *TheolDig* 9 (1, '61) 33-37.

Digest of an article in *NouvRevThéol* 81 (4, '59) 337-354 [cf. § 4-1].

654. P. BENOIT, "La plénitude de sens des Livres Saints," *RevBib* 67 (2, '60) 161-196.

Since the Bible has the unique privilege of being the work of both God and man it will have a depth of meaning shared by no other book. Yet in its elaboration of the mystery of inspiration Christian faith has failed to employ clear terminology and has thereby added human incoherence to mystery. (1) For my part I would dream of a simple solution: the meanings of Scripture are the literal and the typical, the meaning of words and the meaning of things.

The literal meaning would be primary or secondary, depending on whether it was perceived by the human author or by God alone. To this secondary literal meaning would be reserved the name "fuller meaning" (*sensus plenior*). The typical meaning is "that meaning which God gave to things, persons or events of biblical history in view of the complete reality of the new economy which they prepared and announced." (2) The judgment of the hagiographer which is inspired is primarily the practical and only secondarily the speculative judgment. The Holy Spirit primarily intended the composition of a book, not the illumination of His interpreter's understanding. This distinction between practical and speculative judgment, between cognitive and scriptural inspiration, establishes an area between the inspired writer and his work in which the divine transcendence is operative and within which God hides the fuller meaning. (3) This latter follows upon and accompanies the typical meaning; it is not identical with it. (4) The fuller meaning is "the enrichment in objective meaning which the words of the OT receive when they are re-used in the NT in the light of the typological fulfillment accomplished through Christ." (5) The two criteria which determine the presence of a secondary meaning, whether typical or fuller, are homogeneity in development and re-use of language. Although it is secondary, the fuller meaning is substantially identical with the primary literal meaning. (6) The proper object of exegesis is the primary literal meaning, while biblical theology deals with the fuller and typical meanings. The fuller meaning has always been spontaneously employed in the Christian comprehension of the Bible, but only in modern times was it recognized as a formal category of biblical hermeneutics. —E. R. C.

655. P. BENOIT, "The fuller meaning of Scripture," *TheolDig* 9 (1, '61) 3-8.

Digest of the preceding article.

656. S. BORTOLAN, "La Sacra Scrittura nella Costituzione Dogmatica 'De Fide Catholica' del Concilio Vaticano I," *PalCler* 39 (23, '60) 1278-91.

657. F. F. BRUCE, "Criticism and Faith," *ChristToday* 5 (Nov. 21, '60) 145-148.

A discussion of the relationship between NT criticism (the Gospels in particular) and faith.

658. C. M. CHERIAN, "Interpreting the Bible," *ClerMon* 24 (11, '60) 401-410.

No true interpretation is possible unless we know the cultural and literary background of the author, his purpose and the method of writing in use in his time. Yet there is something unique: the author is inspired to express a divine thought infallibly. But inerrancy belongs only to the judgment consciously passed by the author. The Bible revelation comes to us through the

story of the life of a particular people, not through clearly formulated ideas or propositions. Hence the "word of God has to be disengaged from the throbbing life that conveys it." Yet the scientific approach ought to be counterbalanced by the spirit of faith which makes us see the wonderful blending of the divine and human element.—R. B.

659. P.-G. DUNCKER, "Il Magistero della Chiesa e la critica letteraria biblica," *Angelicum* 37 (3-4, '60) 261-281.

The magisterium of the Roman Catholic Church has always highly esteemed the scientific study of Scripture and therefore also the literary criticism of the Bible. But, especially with regard to the OT, the details of her position have been regulated by the special circumstances and the needs of former times. She has, however, always sought only to safeguard the divine authority of the Scriptures and to further the objective interpretation of the text in the light of new discoveries and of increased biblical knowledge.—J. J. C.

660. J. J. O'ROURKE, "Theology and the Sensus Plenior," *AmEcclRev* 143 (5, '60) 301-306.

The author is a supporter of the *sensus plenior* but disagrees with those of its proponents who disclaim any knowledge of the fuller meaning in the human author. Against them O asserts that "the fuller meaning is formally implicit in the words of the human author." This observation has particular application when we consider prophecies with a partial fulfillment in given historical circumstances and a later fuller meaning. The further determination of the reference of the Semitic concept of totality may well be called a *sensus plenior* of which the human author has some implicit knowledge. But the application of the totality concept is not necessarily the only one that can be made by an exegete who demands some knowledge in the human author of the further signification of the words which he employed. The opinion espoused here more ably meets the objections against the *sensus plenior* which are based on the doctrine of inspiration, and it avoids the possibility of a multiple literal sense.—J. A. G.

661. H. H. ROWLEY, "Authority and Scripture: I," *ChristCent* 78 (Mar. 1, '61) 263-265.

"The ultimate goal of the Christian is not right views of the Bible but right relations with God."

662. B. RAMM, "Authority and Scripture: II," *ChristCent* 78 (Mar. 1, '61) 265-267.

"The church must be under the authority of Scripture in a 'scriptural' way, using a scholarship that is believing rather than faithless and critical rather than dogmatic."

672. M. BAILY, "Biblical Man and some Formulae of Christian Teaching," *IrTheolQuart* 27 (3, '60) 173-200.

Christianity has been systematized largely under the influence and in the terminology of Greek categories. Consequently the biblical teaching on man has been understood mainly in terms of a philosophical dualism (body-soul, matter-form), while the implications of the Hebrew monistic notion of man (a view which emphasizes man as a dynamic unit rather than as a composite) have been notably diminished. The author presents a study and analysis of the proper significance and connotations of the various features of man stressed in the Hebrew view: *bāsār* (flesh), *nepeš* (soul), *rûah* (spirit), and *lēb* (heart). By so doing, he attempts to bring into focus the theological value to be derived from a fuller grasp of the Hebrew concept of man, especially in its application to soteriology, the Incarnation, the Mystical Body, the Eucharist and the Resurrection.—C. H. P.

673. W. BARCLAY, "Hellenistic Thought in New Testament Times. The Way of Tranquillity: The Epicureans," *ExpTimes* 72 (3, '60) 78-81; (4, '61) 101-104; (5, '61) 146-149.

Though born in Samos, Epicurus was an Athenian and in Athens spent the last thirty-six years of his life in tranquillity and in intimate fellowship with his school. His philosophy had only one aim, to liberate man from fear: the fear of death and the fear of the gods, and so to lead man to tranquillity and calm. For Epicurus happiness is the end of all teaching, all study and all life. To take away the fear of death he taught that, since atoms we are and to atoms we must return, death itself is nothing; for what is dissolved is without sensation, and what is without sensation is nothing. The only kind of study in which Epicurus was willing to engage was the study of nature whereby you discover the true causes of things and then, seeing that everything happens by natural causes, you are free from the ruinous and superstitious fear of the gods; for "the great enemy of ataraxy is religion." The gods, Epicurus held, do exist but are completely detached and utterly disinterested in the world and in men. Hence, for men pleasure becomes the moving power of every choice, and according to this principle the devotees of Epicureanism lived the loveliest life from the worst of motives.—S. B. M.

674. B. C. BUTLER, "Roman Catholic Biblical Scholarship," *ExpTimes* 72 (4, '61) 113-114.

A review of recent work in which special praise is given to the directives of Pius XII and to the writings of French and Belgian scholars.

675. DANIEL-ROPS, "Pasteurs, laboureurs et pêcheurs au temps du Christ," *Études* 308 (3, '61) 305-317.

676. R. F. LECHNER, "The Name Became Man," *Worship* 35 (2, '61) 90-97.

The article has three parts: the Names of God in the OT; the Name of God in the NT; the Name of Jesus in Glory.

677. G. H. C. MACGREGOR, "The Concept of the Wrath of God in the New Testament," *NTStud* 7 (2, '61) 101-109.

Although the emphasis in the NT is on divine love and mercy, the concept of God's wrath, so prevalent in the OT, is also clearly manifested. While the anger of Christ is explicitly mentioned only once in the Gospels (Mk 3:5), Paul frequently stresses the reality of divine wrath, thereby establishing a clear scriptural basis for this as a divine "attribute." The NT notion of wrath, unlike its OT conception, is framed in terms that are much less personal than those which convey the idea of love. In Paul, "God's wrath" more often than not has an explicit eschatological reference (cf. especially Rom 2:5; 3:5; 5:9; 12:19; Eph 5:6; Col 3:6; 1 Thes 1:10; 5:9) rather than indicating "God's present personal attitude to man." Although the latter aspect prevails in Rom 1:18 and 1 Thes 2:16, still these may be given an eschatological interpretation. The verb "to be angry" never appears in Paul with "God" as its subject, while God's *personal* love for man is unequivocally stated (e.g., 2 Thes 2:16; Eph 2:4; 1 Thes 1:4; Col 3:12).

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678. F. MUSSNER, "Der 'historische' Jesus," *TrierTheolZeit* 69 (6, '60) 321-337.

M provides the following answers to the three questions raised in his article. (1) We commonly make the distinction between the "historical Jesus" and the "Christ of faith" because our Gospels are made up of incidents and sayings which come from witnesses who were convinced that Jesus of Nazareth was the promised Messiah, the eschatological Savior. In the Gospels, then, we are confronted with the judgment of faith; the witnesses are not neutral. What they relate of the public life of Jesus which they shared intimately they now relate with the benefit of the full faith that came with Easter and Pentecost.

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(2) These witnesses testify to real *continuity* between the historical Jesus and the exalted Christ proclaimed Lord and Savior in the earliest preaching as sketched in Acts. However important the exaltation of Christ, the Crucifixion leading to it could not be overlooked nor could the events which preceded His death. Our witnesses give unquestionable certainty that Jesus claimed to be the Messiah, despite the fact that His Messiahship was in radical *discontinuity* with the Messianic conceptions of late Judaism (and also of the apostles) to such an extent that His claim to be the heavenly "Son of Man" led to His condemnation. Hence His Messiahship cannot be explained as an invention of the apostles or of the primitive community, whose cradle was Judaism. (3) Since we have sound reasons for confidence that the testimony of our witnesses to Christ is objective and in harmony with the actual facts, even though it is the witness of faith as now recorded, we must take this witness as the norm for our own faith. By so doing we have the same guarantee of truth as the witnesses had, the Spirit who alone enables us to profess that Jesus is Lord, 1 Cor 12:3. (In a closing, lengthy footnote M protests against the vague and loose use of basic terms such as "history," "faith," "existence," "objectivation" and "kerygma" which make many modern studies of this subject confusing.) —E. F. S.

679. P. REYMOND, "L'amour de Dieu dans le don de la loi," *VerbCaro* 56 ('60) 299-306.

Placed in its cultural and historical context, the Law given to the Hebrews, especially the Decalogue, is a sign of the love of God. In order to understand this, a preliminary distinction between "casuistical" and "apodictical" law is necessary. The first is profane and has been borrowed from other people; the second is religious. Given to Israel after the Exodus, the Law is closely linked to the gift of liberation. Both events are celebrated in Ps 81. In fact, the Decalogue is a charter of liberty. In their references to it the Hebrews do not use the word "law" which could have a tyrannical connotation, but they call it the ten "words" of Yahweh. This love of God as manifested in the Law is also expressed in Deuteronomy. It is only after the Exile that the Law became a code which deserved unfavorable definitions by Paul the Apostle. —J. Ct.

680. H. J. VALLA, "Una gran palabra cristiana: 'servir'," *Didascalia* 14 (8, '60) 449-453.

681. B. WEATHERHEAD, "Our Lady in Scripture: I," *LifeSpir* 15 (176, '61) 337-342.

682. A. N. WILDER, "Modern Poetry and the Gospel," *ChristCent* 78 (Feb. 22, '61) 234-236.

"If the gospel is to prevail over false myths of salvation it must utilize its own arsenals of imaginative rhetoric."

GOSPELS—ACTS

Gospel (General)

683. D. G. ANGIOLINI, "La responsabilità del popolo ebreo nella morte di Gesù," *PalCler* 39 (22, '60) 1241-45.

The author disagrees with an article on the subject written by G. Caprile [cf. § 5-402].

684. G. CAPRILE, "Un'ultima parola sulla responsabilità del popolo ebreo nella morte di Gesù," *PalCler* 39 (24, '60) 1309-15.

A reply to D. Angiolini [cf. preceding abstract] and a reaffirmation of the thesis that the Hebrew people was not responsible for the death of Jesus.

685. T. M. BARTOLOMEI, "Le radici del mutuo amore tra i Sacri Cuori di Gesù et di Maria," *Marianum* 22 (4, '60) 475-503.

686. J. BRUN, "La mort de Socrate et la mort de Jésus," *ÉtudThéolRel* 35 (3, '60) 197-203.

687. J. CREHAN, "Mary's Virginity and the Painless Birth of Christ," *ClerRev* 45 (12, '60) 718-725.

Patristic evidence shows that the tradition of the painless birth of Christ was quite general in the second century. C offers a number of critical comments on a recent article of J. Galot [cf. § 5-362].—J. J. C.

688. C. DEVINE, "The Sufferings of Christ," *Furrow* 12 (3, '61) 151-157.

689. G. DE LA DOLOROSA, "El reinado temporal de Cristo en los Santos Evangelios," *CultBib* 17 (174, '60) 278-297.

Taking his cue from the Encyclicals *Quas Primas* and *Annum Sacrum* in which the temporal aspect of the kingdom of Christ is mentioned, D studies six texts of the Gospels which bear on the kingdom. The reference to the throne of David in the Annunciation, the understanding the Magi had of the "King of the Jews," as well as Nathanael's understanding of the expression are used with other passages to show that Jesus Christ has not yet reigned temporally over the Jews but will do so some day. The second part of the article answers objections that might be urged against the temporal kingdom. One such objection is that Christ denied His right to rule the kingdom when He fled the mob that was ready to crown Him after the multiplication of the loaves. Another objection stems from Christ's statement to Pilate that His kingdom is not of this world.—H. J. H.

690. E. LOHSE, "Jesu Worte über den Sabbat," *Judentum, Urchristentum, Kirche* (1960) 79-89.

All four Gospels tell us that Jesus and His disciples came into conflict with the Jewish Sabbath regulations. In the first part of the essay, L examines

these pericopes and concludes that the number of original passages must be reduced, since most of the narratives are *Gemeindebildung*. In Jn 5:1-9, for instance, this is very obvious. Probably Mk 3:1-5 comes closest to a real action of the historical Jesus. Nevertheless, that Jesus and not merely His disciples after His death came into conflict with the Sabbath commandments must be considered one of the most trustworthy elements in the tradition concerning Jesus.

In the second part, L studies the pericopes which represent the oldest tradition: Mk 2:27; 3:4; Mt 12:11-12 and par. Lk 14:5. From these passages one perceives that Jesus openly declared His *exousia* with regard to the Sabbath. For that reason after His death the Christians not only handed on these words but they themselves followed the example of their Lord.—H. v. B.

691. J. McDONALD, "The Primitive Community and Truth," *HeythJourn* 2 (1, '61) 30-41.

Texts from the Gospels, Acts and Epistles show that in the first forty or fifty years of the Church's existence Christians were scrupulously careful not to adulterate the word of God. Hence the Gospels are historically reliable.—J. F. Bl.

692. E. E. MAY, "The Problems of a Biblical Mariology," *MarStud* 11 ('60) 21-59.

Numerous problems occur in the field of biblical Mariology. (1) Its relation with Scripture and tradition: this involves the question of attitudes towards the magisterium, the Fathers of the Church and the Biblical Commission as well as that of the relation of exegesis to faith. (2) The norms to be laid down in using Scripture to prove dogma, whether Marian or otherwise. (3) The senses of Scripture, a field full of controversy and plagued by a highly indefinite terminology. (4) Inspiration and inerrancy. (5) The question of literary genres. In dealing with such problems one should not exaggerate the encouragement given by Pius XII in *Divino Afflante Spiritu* (1943), and heed should be given to cautions issued subsequently. The separation of exegesis from biblical theology should be avoided. A prudent regard for the faithful and great patience and charity among scholars must be exercised in the proposing of new Mariological theories if they are eventually to bear maximum fruit.—R. J. D.

693. R. MERCURIO, "Some Difficult Marian Passages in the Gospels," *MarStud* 11 ('60) 104-122.

Early Christian sources reveal that Mary was included in the primitive kerygma. Our Evangelists possessed reliable Marian material upon which they could draw. The present paper concentrates on two Marian passages (Mk 3:31-35; Mt 12:46-50; Lk 8:19-21 and Lk 11:27-28). By means of a study of the sources and through the principles of form-criticism a solution is attempted of the exegetical problems of these difficult Marian passages.

The literary analysis of the texts suggests that each Evangelist used a common primitive source (L. Vaganay's Mg) which he added to or altered according to his own theological purposes. The context is that of a discussion with the scribes, although Luke's earlier saying is in a parable context. It is conjectured that the Marian passages received a scribal context in the primitive catechesis and in Mg as a result of the impact of the Judaizing controversies. The Christian preachers wanted to contrast the example of the scribes and that of Jesus' true followers. Mark highlighted this contrast with the aid of Peter's reminiscences. Canonical Matthew preserved this contrast, but situated it in his theology of the kingdom composed of true "disciples." By placing the first passage after the Parable of the Sower, Luke emphasized Mary as the perfect exemplar of those who hear the word of God. He used the second saying to emphasize Mary's example as opposed to that of the scribes. Twice when Mary received special deference because of her blood relationship with Jesus, the Lord rectified His followers' outlook. He did not disparage Mary. He simply stressed the higher bond of faith and obedience to the Father's will. The early preachers and our Evangelists preserved Jesus' original significance, even though they used the sayings to solve the problems of their own generation.—R. M. (Author).

694. V. T. O'KEEFE, "Towards understanding the Gospels," *TheolDig* 9 (1, '61) 9-13.

Digest of an article in *CathBibQuart* 21 (2, '59) 171-189 [cf. § 4-58].

695. B. PRETE, "Senso e valore del miracolo nei vangeli," *SacDoc* 5 (20, '60) 317-351.

In the mind of Jesus His miracles furnished the clearest and most easily verified proofs that the Messiah had come and had begun His work.

696. B. RIGAUX, "The historicity of Jesus and recent exegesis," *TheolDig* 9 (1, '61) 26-32.

Digest of an article in *RevBib* 65 (4, '58) 481-522 [cf. § 3-563].

697. S. SMITH, "The Holy Week Chronology: A Postscript," *IrEcclRec* 95 (3, '61) 188-189.

A brief summary of § 5-364.

698. N. WALKER, "Jaubert's Solution of the Holy Week Problem," *ExpTimes* 72 (3, '60) 93-94.

Of the several attempts to draw up the *Jubilees* calendar in precise order, J's is the latest and seemingly most satisfactory. Yet there is no proof that the Qumran calendar was identical with that of the *Book of Jubilees*. Furthermore, because Jesus chose to eat the Passover three days before the official time, it does not follow (a) that He followed the *Jubilees* calendar, (b) that

the Passover according to the *Jubilees* calendar necessarily *preceded* that according to the official calendar. J's hypothesis fits the facts of the whole Passion story, but it has yet to be thoroughly justified.—S. E. S.

Synoptic Gospels

699. J. DUPONT, "‘This is my body’—‘This is my blood’," *TheolDig* 9 (1, '61) 49-51.

Digest of an article in *NouvRevThéol* 80 (10, '58) 1025-41 [cf. § 3-570].

700. C. L. MITTON, "The Will of God: In the Synoptic Tradition of the Words of Jesus," *ExpTimes* 72 (3, '60) 68-71.

Jesus believed Himself commissioned to interpret afresh the general "will of God" (supplanting such inflexible OT phrases as "law" or "commandment") for men in their daily conduct. He showed that much of the written Law was inadequate and shallow, or was only human convention—e.g., ease of obtaining divorce or merely ritual purity. But Christ especially revered the Ten Commandments, enumerating the last six (Mk 10:17; Mt 19:18; Lk 18:18) which deal with practical moral obligations. The two great commands of love, drawn from widely separated OT contexts, He synthesized into an inseparable unity (Mk 12:29; Mt 22:37; cf. also Lk 10:27; 1 Jn 4:20; Mt 7:12) and made love for one's enemies a corollary to them. By word and example Christ developed our understanding of the will of God, insisted that we obey it in all things, and made it the common mark (replacing physical descent) of those who live in His Church and family (Mk 3:32). Jesus emphasized obedience to God's will by (1) insisting that fine words are no substitute for practical obedience (Mt 7:21 ff.); (2) showing that effective repentance is superior to promises given freely but subsequently neglected; and (3) insisting on mercy in our dealings with others. Thus Jesus' great emphasis was not so much on understanding and approving the will of God as on the practical necessity of fulfilling it with humble obedience.—R. J. D.

701. R. SIEBENECK, "The Dove As Epiphany," *Worship* 35 (2, '61) 97-102.

Studies the significance of the dove at Jesus' Baptism in the light of the OT and NT data.

Matthew

702. C. DE BEUS, "Een onderzoek naar formulecitaten bij Mattheüs met het oog op het vroegste Christologische denken volgens het N. Testament" [An Examination of Matthew's Formula-Quotations in the Light of the Earliest Christological Conceptions according to the NT], *NedTheolTijd* 14 (6, '59-'60) 401-419.

K. Stendahl, in *The School of St. Matthew* (1954), has convincingly paralleled Matthew's formula-quotations with 1QpHab. In both cases Scripture is shown to be fulfilled in present history, and the OT text is made to fit

this purpose. However, 1QpHab is a verse-by-verse commentary on a single book; Matthew chooses his proof texts from different books, and his purpose is not to reveal the meaning of Scripture in the light of history but to reveal the meaning of Jesus' life as the Messianic fulfillment of Scripture. Behind Matthew is not a school, as Stendahl holds, but a witnessing Church.

In the oldest formulations of the Church's witness to Christ, the Messianic fulfillment starts at the Resurrection (Acts 2:29-26; 13:32; cf. 3:22,26; Rom 1:3 f.). The quotations of Mt 1:23 and 2:15 represent a further development of Christological thinking; the beginning of the fulfillment is dissociated from the Resurrection and made to coincide with the beginning of Jesus' life. Mk 1:1, 14 f. possibly reveals an intermediate stage in which the fulfillment begins with the public ministry.—P. L. A.

703. E. KÄSEMANN, "Die Anfänge christlicher Theologie," *ZeitTheolKirche* 57 (2, '60) 162-185.

Form-criticism has contributed many details to our knowledge of the NT, but in its effort to break through to the heart of early Christian history and theology its results have been limited. The examination of certain key passages in Matthew will contribute towards the development of a more suitable method. (Matt 7:22-23; 23:8-10; 5:17-20; 10:41-42; 19:28 f.; 10:13 f.; 7:2; 12:32; 10:32 are dealt with in some detail.)

In the earliest post-Easter period, Pentecostal enthusiasm and apocalyptic interest were bound together in the prophetic situation (cf. Matt 10:41). The possession of the Spirit was the pledge of the coming parousia. Certain points of emphasis in the prophetic proclamation help substantiate this conclusion: cf. such passages as Matt 19:28 f. and 10:41-42, which K terms "propositions of sacred law (*Sätze heiligen Rechtes*) with the schema of an eschatological *Jus talionis*." They fall within Bultmann's category *Gemeinderegeln*, but differentiate themselves as to content through their apocalyptic emphasis and Pentecostal enthusiasm, and as to form through the eschatological future of the promise or curse.

Apocalyptic concern made historical thinking possible because it saw the world as having both beginning and end and as exhibiting purposive movement which is not simply part of a recurring cycle. History is moving towards the parousia of Jesus the Son of Man, the event in which both the criterion and the final goal of history are found. But Christian apocalyptic was also the ground for parenesis. Matthew shows a significant change from a gnomic to an eschatological future.

Primitive Christian apocalyptic is the mother of all subsequent theology. But the apocalyptic of the post-Easter congregation was not just punishment and reward. Its central emphasis was the enthronement of God and of His Christ as the eschatological Son of Man. Actually the great theologians of the NT were much less original than is often thought. Their greatest service was that they protected theology from the dangers of the early Church's Pentecostal enthusiasm.—R. A. B.

704. M. M. BOURKE, "Literary genre of the infancy narrative," *TheolDig* 9 (1, '61) 20-21.

Digest of an article in *CathBibQuart* 22 (2, '60) 160-175 [cf. § 5-73].

705. J. E. BRUNS, "The Magi Episode in Matthew 2," *CathBibQuart* 23 (1, '61) 51-54.

Those who consider the episode a simple midrash on the theme Jesus-Wisdom may find a parallel in the visit of the Queen of Sheba to Solomon (1 Kgs 10:1-13), a visit in which, according to a midrash, a miraculous star appeared. Others who view the episode as midrashic in structure but fundamentally historical can think of the star as Halley's comet of 12 B.C. and the Magi as among the ambassadors who visited Herod's court that year when with a great festival he celebrated the completion of Caesarea Sebaste.—J. J. C.

706. S. MUNOZ IGLESIAS, "Literary genre of the infancy gospel in St. Matthew," *TheolDig* 9 (1, '61) 15-20.

Digest of an article in *EstBib* 17 (3, '58) 243-273 [cf. § 3-576].

707. K. STENDAHL, "Quis et Unde? An Analysis of Mt 1—2," *Judentum, Urchristentum, Kirche* (1960) 94-105.

The tendency to harmonize material occurring in different Gospels is deeply rooted in the Christian tradition and manifests itself especially in the treatment of the Infancy or Nativity Narratives (Mt 1—2; Lk 1—2). The main differences between both are obvious and these should put us on our guard against treating Mt 1—2 and Lk 1—2 as alternative birth narratives. Moreover, in concentrating on Matthew we see ch. 2 dominated by geographical names. These names—an itinerary from Bethlehem to Egypt and back to Galilee—are not secondary; they form the structure of ch. 2 which answers questions concerning Bethlehem and Nazareth and focusses on geographical names. The same structure occurs in ch. 1 which concentrates on names of persons. Therefore the line drawn between the Matthean genealogy (1:1-17) and the narrative (1:18—2:25) is a prime example of Lukan influence upon Matthean exegesis. Ch. 1 has its own integrity. The relation of Mt 1:18—2:25 to the biblical witness of the virgin birth is interesting. Obviously the supernatural birth of Jesus was known to Matthew, but the Evangelist is not announcing the birth story. In these two chapters Matthew gives the names (ch. 1) and locale (ch. 2) of Messianic events. Therefore Matthew's Gospel narrative is prefaced by an apologetic and scriptural answer to the questions concerning *Quis et Unde*.—H. v. B.

Mt 2:23, cf. § 5-727.

708. [Mt 4:1-11]. P. DOBLE, "The Temptations," *ExpTimes* 72 (3, '60) 91-93.

Taking the temptations as alternative interpretations of Messiahship—following a consistent British exegetical tradition—note that each of the three tempta-

tions refers to the sonship revealed in the Baptism (the context of "Thou art my Son; . . ." from Ps 2:7 ff. verifies this also of the third temptation). Jesus' three answers are quotations from Moses' instructions (which in turn refer to three wilderness crises) to the tribes before entering Canaan: (1) Deut 8:3; (2) Deut 6:16 (cf. Exod 17:1-7); (3) Deut 6:10-13. Thus we can interpret the temptations as clear re-enactments of the wilderness experience in the life of the Son of God. "That after His baptism . . . Jesus entered the wilderness and there in His own Person re-enacted the early history of His people and was faithful is surely the key message of the narrative; . . ." —R. J. D.

709. S. BARTINA, "La red esparavel del Evangelio (Mt 4, 18; Mc 1, 16)," *EstBíb* 19 (3, '60) 215-227.

A more exact determination of the meaning of the terms used to express "casting-nets" in the NT would contribute towards a better translation and interpretation of the parables. The NT has three distinct terms for designating "net," all variously rendered in the different Spanish translations tabulated here. The usage of the terms in writings that antedate the NT, as well as an understanding of the geography and customs of Palestine, make an exact translation of Mt 4:18 and Mc 1:16 possible and facilitate the comprehension of the symbolism involved in this deeply human pedagogic method.—S. B. M.

710. W. PESCH, "Zur Exegese von Mt 6,19-21 und Lk 12,33-34," *Biblica* 41 (4, '60) 356-378.

A comparative analysis of the contents and literary form of both texts leads to the following conclusions. (1) Both passages must be interpreted in the light of the context of our times. (2) Matthew has preserved a saying of Jesus which he applies to the Judaeo-Christian community. (3) Luke has elaborated the same words, applying them to the Christians of the Hellenistic world. (4) Both passages contain a genuine saying of Jesus which calls all men to the kingdom of God by the renunciation of all earthly riches.—P. P. S.

711. I. FRANSEN, "La Charte de l'apôtre (Matth. 8, i—11, i)," *BibVieChrét* 37 ('61) 34-45.

712. J. DUPONT, "Le paralytique pardonné (Mt 9, 1-8)," *NouvRevThéol* 82 (9, '60) 940-958.

Addressing himself to Christian readers and concerned only with the doctrinal content of the episode, Matthew is very brief compared to Mark and Luke. The narration has three divisions: (1) the faith of the paralytic and the forgiveness of his sins (vv. 1-2); (2) the cure of the paralytic as a proof of the power of "the Son of Man" to forgive sin (vv. 3-7); (3) the reaction of the crowd, from which can be concluded that the power of "the Son of Man" to forgive sin has also been "given . . . to men" (v. 8). That Jesus had the power to forgive sin and that this power has also been given to the

apostles and to their successors was what Matthew intended to show by this narration. This is made clear by D's analysis of v. 8 and of the expression "the Son of Man."—J. Ct.

713. [Mt 9:16]. R. MERCURIO, "‘and then they will fast’," *Worship* 35 (3, '61) 150-154.

The first Christians fasted in order to imitate Christ and to show by this sign of mourning that they eagerly awaited His return. The full significance of fasting they learned from their frequent Eucharistic celebrations.—J. J. C.

714. [Mt 11:25-30]. S. LÉGASSE, "La Révélation aux *NĒPIOI*," *RevBib* 67 (3, '60) 321-348.

In attempting to identify the "little ones" (*nēpioi*) who are the privileged beneficiaries of revelation in the "Hymn of Jubilation" (Mt 11:25-30; Lk 10:21-22), we hope to shed some light on an important aspect of NT thought. The context of the "Hymn" is different in the two Evangelists: in the first it follows a severe judgment of Jesus on His generation; in Luke the passage follows the return of the Seventy-Two from their mission. An examination of the terms *apokalyptein* and *apokalypsis* in the Synoptics leads us to conclude that we cannot consider the Twelve or a similar small group as the exclusive beneficiaries of a divine revelation. *Nēpios* in Greek has two principal meanings: that of little children and derivatively that of the unintelligent, the inexperienced. The OT uses the term in a spiritual sense also, a sense belonging to the vocabulary of *‘ānāwîm*. This spiritual sense is evident in our Synoptic logion where there is question, not of merit, but of a spiritual disposition making the "simple ones" the object of divine favor. They alone, deprived of human knowledge, setting up no obstacle to the light, can receive the revelation of mysteries. For God, having destroyed "the wisdom of the wise, and the cleverness of the clever" (1 Cor 1:19), has given us a new wisdom in Christ Jesus.—S. B. M.

715. [Mt 12:28]. C. S. RODD, "Spirit or Finger," *ExpTimes* 72 (5, '61) 157-158.

"If I by the Spirit of God [finger of God (Lk 11:20)] cast out devils . . ." (Mt 12:28). "It is frequently asserted that the original Q saying underlying these two verses was in the Lukan form. The reasons for this are usually presented as: (1) Luke had a strong interest in the Spirit and would not have left it out had it been in Q as he read it. (2) Matthew changed 'finger' to 'Spirit' partly to prepare for the subsequent references to the Spirit in his collection of sayings, and partly to avoid an anthropomorphism." A detailed examination of pertinent passages shows "that Matthew keeps close to his sources and *never* in the passages examined *adds* references to the Holy Spirit. On the other hand Luke both *adds* such references, *and deletes them*. It is therefore to be assumed that the same applied to the 'finger' passage under

discussion, and the two arguments advanced for the Matthean alteration here are hardly sufficient to overturn this conclusion."—J. J. C.

716. O. GLOMBITZA, "Der Perlenkaufmann (Eine exegetische Studie zu Matth. xiii. 45-6)," *NTStud* 7 (2, '61) 153-161.

The Parable of the Pearl has usually been studied in connection with the preceding pericope of the Hidden Treasure. Scholars, however, find difficulty in explaining the connection and the similarity. The lesson does not seem to be the same, and the parable should be named not the Pearl but the Pearl Merchant. Actually in the newly discovered *Gospel of Thomas* the two parables are separated. Apparently when the two were joined together their form and wording were assimilated.

The term "pearl" in ancient usage could mean a beloved child and in the present instance could signify a beloved man. Therefore the saying means that the pearl merchant (God) once gave all (Christ crucified) for men whom He loved. We may conclude that the parable does not now exist in its primitive form and that the content of the message has influenced the formation of the parable. Matthew seems to have found the parable in traditional material, but whether it was already linked with other parables is a question. At least in the present Matthean discourse there is a unity in the gospel message in the three successive parables of the Treasure, the Pearl Merchant and the Net. The first shows that the kingdom has entered into the world, and whoever discovers it possesses a treasure above all his other riches. The second teaches that God so loved men that once and for all He took the decisive action of the Crucifixion of Jesus Christ. The third proclaims that the kingdom strives to include all men, but only those are members who are worthy of it.—J. J. C.

717. [Mt 16:17-19]. P. MILWARD, "The Prophetic Perspective and the Primacy of Peter," *AmEcclRev* 144 (2, '61) 122-129.

While the debate between Protestants and Catholics on the Petrine text at first centered on the difference between Catholic and Protestant "perspective," in recent times attention has focussed on "the prophetic perspective of Christ." Protestants, and O. Cullmann in particular, maintain that Christ expected the end of the world to take place shortly, soon after the establishment of the kingdom on earth, and that in the task of establishing the kingdom He entrusted the main responsibility to Peter as an individual. On the other hand, Catholics, presupposing the divine foreknowledge of Christ, find in His words an implicit provision of successors in the primacy. Thus Christ confers on Peter not just the single power of jurisdiction but along with this the innumerable riches of the OT which are unceasingly renewed and fulfilled in Peter and the Church.—J. J. C.

718. [Mt 16:18]. G. A. F. KNIGHT, "'Thou Art Peter'," *TheolToday* 17 (2, '60) 168-180.

The basic meaning of *rock* in OT terms is God, whose faithfulness and un-

changeableness are indicated by the strength and security of the rock. Jesus Himself is the foundation stone in this passage, and He is the rightful object of Peter's faith. By faith Peter becomes himself a living stone, a son of God in the new spiritual house. This house, the Church, rests upon God, the altogether reliable one. The rock is not Peter nor the faith of Peter. It is God-in-Christ, who has chosen a people to be the instrument of redemption, a people of the Covenant, and an eschatological people. Cf. Eph 2:20.—J. H. C.

719. F. VATTIONI, "Porte o portieri dell'inferno in Mt. 16, 18b?" *RivistBib* 8 (3, '60) 251-255.

The expression "gates of Hades" was a phrase sufficiently fixed to have influenced Mt 16:18b. With regard to the meaning of the term, one can compare Wis 16:13 which has "gates of Hades" with the parallel thought in 1 Sam 2:6 which has "Hades." Therefore it is probable that in using "gates of Hades" Matthew meant simply "Hades."—J. J. C.

720. [Mt 19:3-9]. M. R. LEHMANN, "Gen 2:24 as the Basis for Divorce in Halakhah and New Testament," *ZeitAltWiss* 72 (3, '60) 263-267.

L analyzes divorce in the light of Jewish traditions. According to two varying interpretations of Deut 24:1, the school of Hillel allowed divorce among the Jews for any fault found in the wife, while the school of Shammai allowed it in cases of fornication only. Besides, the marriages of non-Jews, "including Noahides, i.e. Jews prior to the revelation at Mt. Sinai," were considered by the rabbis indissoluble. Thus Mt 19:3-9 can be understood only in the light of Talmudic background. Jesus gives the practical legal answer that expresses the view of Shammai, but He points out to the Pharisees that "In the beginning it was not so"—a reference to "They shall be one flesh" of Gen 2:24. Clearly then the clause "Except it be for fornication" is not a scribal gloss, but the cardinal point in the Jewish legal discussions of the time. When Paul addresses the Gentiles he gives the law unequivocally in 1 Cor 7:10, as he knows that the Jewish legal code considers non-Jews incapable of divorce. The non-Jewish divorce laws are codified not in Deut 24:1 but in Gen 2:24.—S. I. S.

721. [Mt 21:28-32]. J. SCHMID, "Zwei unbekannte Gleichnisse Jesu," *Geist Leb* 33 (6, '60) 428-433.

Unknown, in the sense of frequently not understood, are the Parable of the Two Sons (Mt 21:28-32) and that of the Slave (Lk 17:7-10). In the first, Jesus rejects the piety of the Pharisees and praises the conversion of the publicans and harlots. An odd variant reading resulted when v. 32 was added to the original parable. In the parable of the Slave, Jesus teaches that man has no claim upon God, and the Pharisaic idea of merit is thus rejected. It is true that Jesus Himself holds out the prospect of a heavenly reward, but he is speaking of a *Gnadenlohn*.—J. J. C.

722. [Mt 22:1-14]. P. VAN BERGEN, "La parabole des invités qui se dérobent," *LumVieSupp* 49 ('60) 1-9.

Comparative analysis of the two versions of the parable found in Mt 22:1-14 and Lk 14:16-20 disengages the primitive parable. Whereas Matthew's usage concentrates on what is required for attendance at the Lamb's wedding feast, Luke's indicates the double category of those supplanting the invited at the Messianic feast, i.e., the poor and the pagans. The intent of the primitive parable, however, was to reveal to the Pharisees the consequences of their rejection of Christ's message.—F. P. S.

Mt 22:1-14, cf. § 5-735.

723. K. H. RENGSTORF, "Die Stadt der Mörder (Mt 22:7)," *Judentum, Urchristentum, Kirche* (1960) 106-129.

The Parable of the Royal Marriage (Mt 22:1-14) presents many difficulties, and because of its content and its similarity with Lk 14:16-24 one naturally asks, what is the common basis for both and which elements are original, which are later additions? Special attention centers on Mt 22:6-7 since these verses obviously are an insertion which led to a transformation of the parables. These verses taken by themselves are clear and form a self-sufficient story which has many parallels in the OT (2 Sam 10:1—11:1; 12:26-31; the Book of Judith; parts of Joshua and Judges) and later rabbinic literature. In Mt 22:6-7 therefore we have not an allusion to the destruction of Jerusalem but an ancient *Topos* which provides a fresh interpretation of the Matthean parable. Because his pericope does not deal with a royal marriage, Luke affords little help. But in the light of the *Topos* the Matthean parable describes the wedding banquet of the crown prince at which the guests, the subjects, are to do homage to him.—H. v. B.

724. [Mt 22:15-22]. P. VAN BERGEN, "L'impôt dû à César," *LumVieSupp* 50 ('60) 12-18.

A brief exposition of the pericope.

Mark

725. S. G. F. BRANDON, "The Date of the Markan Gospel," *NTStud* 7 (2, '61) 126-141.

Granting with most experts that Mark was written between A.D. 65-75 at Rome, we ask what circumstances would have caused its composition. The situation could only have been the Flavian triumph in A.D. 71 celebrating the conquest and destruction of Jerusalem, a singular sign to the Christians of God's repudiation of the Jews. This triumph could have aroused a fear in the Christians of Rome that they would be included in the general hatred of anything Jewish. Also the catastrophe at Jerusalem and other recent calamities were calculated to arouse among Christians eschatological expectations. The

Markan Gospel, therefore, can be considered a reflection of the probable situation of the Roman Church after A.D. 70.

An examination of three notable instances of Markan reference to recent historical events corroborates these a priori considerations. The account of the rending of the Temple veil (Mk 15:38) must be a theological interpretation of the significance of the Crucifixion occasioned by the showing of the torn Temple veil in the triumph of 71.

The whole apocalyptic discourse of Mk 13 reflects the probable situation of the Roman Christians after 70. In particular, 13:14 with its parenthetical *ho anaginōskōn noeitō* and its veiled reference to Titus in the masculine *hestēkota* point to a specific situation that can only be the destruction of Jerusalem. Likewise, the prophecy in 13:1-2 can best be explained as interpretation in the light of recent events.

Finally, the apologetic theme running through the whole Gospel is the dissociation of Jesus' life and teaching from Jewish nationalism. The only human who recognizes who He is is the Gentile centurion. All these indications point to a date after A.D. 70.—W. A. B.

726. T. Y. MULLINS, "Papias on Mark's Gospel," *VigChrist* 14 (4, '60) 216-224.

"The Papias fragments quoted by Eusebius contain the statement that 'Mark did nothing wrong in thus writing a few things (*enia*) as he remembered them.' . . . The statement which actually constitutes Papias' defense of Mark says nothing about Mark's order being under attack. On the contrary, the use of *enia* demands that Papias' defense of Mark be a defense of his having written a few things from memory. Moreover, the construction of the opening sentence permits the interpretation that Mark first translated Peter's written reminiscences and then added to them what he remembered from Peter's oral teaching. Taken together: what the opening sentence permits and what Papias' defense of Mark demands show the purport of the entire Papias passage to be that Mark first translated Peter's writing, then added to it other material from Peter's oral teaching; there were objections to the additions and Papias meets these by pointing out that Mark, who was not merely the translator of Petrine writing but actually a disciple and follower of Peter, himself desired to preserve all the Apostolic lore about Jesus that he could remember accurately—and thus was not culpable in adding to his own translation some Petrine material from memory."

Mk 1:12-13, cf. § 5-708.

Mk 1:16, cf. § 5-709.

727. E. SCHWEIZER, "'Er wird Nazoräer heissen' (zu Mc 1:24 Mt 2:23)," *Judentum, Urchristentum, Kirche* (1960) 90-93.

The debate still continues concerning the correct derivation of the name "Jesus of Nazareth." But we may advance a step, if we consider the term *ho*

hagios tou theou (Mk 1:24 par. Lk 4:34) which in these verses occurs together with the designation "Nazarene." This combination has no parallel except in Samson's statement, *hagios theou ego eimi ap' koilias mētros* (Jdg 16:17 B). For *hagios* the MT has *nāzîr* and A translates the word as *naziraios*. That this story of Samson was a living memory we learn from Lk 1:5 ff. where the idea of a Nazarite is linked with that of the eschatological prophet.

Is it then logical to conclude that the name "Nazarene" comes from Nazarite and not from Nazareth? No, because in the time of Jesus apparently no Nazarites existed. Therefore two possibilities for the origin of the term remain. (1) Either Jesus is viewed in the light of the OT Nazarite, and the connection with Nazareth came later. (2) Or He was first called a "Nazarene" and the recollection of the origin of Nazarene from Nazarite contributed in a secondary degree to the consideration of Jesus as the holy one of God in the light of Jdg 16:17. At any rate, the connection between Jesus and Nazarite must be pre-Markan, but the identification of Nazarene with Nazarite could be possible only on Greek soil, which means that the identification is a late one. But, since it is unlikely that this title was added later, the first possibility is to be preferred.—H. v. B.

728. H. HEGERMANN, "Bethsaida und Gennesar. Eine traditions- und redaktionsgeschichtliche Studie zu Mc 4—8," *Judentum, Urchristentum, Kirche* (1960) 130-140.

Frequently in *Traditionsgeschichte* studies scholars have separated primary from secondary sources and then rather summarily assigned the secondary material to one or more redactors. But in order to arrive at assured conclusions *Redaktionsgeschichte* study must determine exactly and with certitude what material is due to the redactor and what is due to his sources. The stories which center about the lake in Mk 4—8 readily suggest a *redaktionsgeschichtliche* hypothesis. Our main task here is to bring out clearly the actual contribution of the Evangelist. For the understanding of these stories it is essential to decide whether the geographical details originate with Mark or were already contained in the tradition which he received. Two main interests in these chapters are discussed, that of the boat and that of the crowd of people at the lake. H concludes that Mark found the geographical data in the tradition which he used, but he did not fully understand the geographical and biographical references. For the Evangelist this was not essential, because his only concern was to present the epiphany of Jesus Christ.—H. v. B.

729. [Mk 11:13]. C. W. F. SMITH, "No Time for Figs," *JournBibLit* 79 (4, '60) 315-327.

How should Jesus, knowing that there was no fruit upon that fig tree, have gone to seek it there? It is also perplexing that He should have treated the tree as a moral agent, punishing it. And even more perplexing is "the time of figs was not yet."

The cries which greeted Jesus as He rode into Jerusalem are readily associated with the Feast of Tabernacles (Sukkoth) which in the autumnal month of Tishri is a time for fruit. The cries of "Hosanna," the references to branches of green held in the hand, the frequent allusion to Ps 118 and to Zech 9—13, the references to the Mount of Olives, the interest in the Temple and its relation to the Gentiles—all point to Sukkoth. We note particularly that the major festival grew out of the agricultural year and that the penalty in Zech 14:7 for the failure of families to come to Jerusalem is that "there will be no rain upon them." Mark's dessicated fig tree is, perhaps, a penalty against a delinquent Israel. On either side of the cleansing of the Temple stands, first, the disappointed but proper expectation of fruit—proper if the season intended is Tabernacles—and, second, the demonstration that no one will indeed in the future eat fruit from that tree. As to the vexed question of the "miracle," a fig tree, shown to be alive by its leaves yet having in Tishri no fruit, is all too evidently a failure.

The symbolism and message of Mark, seen against its Tabernacles eschatological background, is clear. In Jesus, the King comes to His city and the Lord comes to His Temple. He comes from the Mount of Olives, so that the Day of the Lord may be known to have come. At the end of Mark's Gospel is acted out what is announced at the outset: "the time is fulfilled."—J. J. Cr.

Mk 12:13-17, cf. § 5-724.

Luke

730. E. HILL, "Messianic Fulfilment in St Luke's Gospel," *LifeSpir* 15 (174, '60) 240-249.

At the beginning of the Christian era the Jewish Messianic expectation took four different forms, all of which, in spite of their apparent contradictions were fulfilled in Jesus as portrayed in Luke's Gospel. For He was the glorious Messiah, the humble Messiah, the divine Savior and the embodiment of the Messianic nation.—J. J. C.

731. P.-H. MENOUD, "Jésus et ses témoins. Remarques sur l'unité de l'oeuvre de Luc," *ÉglThéol* 23 (68, '60) 7-20.

The Church is founded on the work of Christ and the testimony of the apostles. Luke's Gospel bears testimony to Christ's work; his Book of Acts, to the work of the apostles witnessing to Christ. Acts was not meant to be a true history. It does not trace the exterior development of the Church nor follow the missionaries to any great extent, nor does it give us a detailed picture of the interior life of the early Christian communities. Luke's purpose was to provide his readers with a compilation of testimony to Jesus' redemptive work. Christ first conferred the title and the mission of witnessing to His teaching and Resurrection only upon the small circle of chosen apostles. Later He chose three others in a special way, Matthias, Paul and Stephen. The

structure of Acts is based on the testimony of Peter, Stephen and Paul reaching successively to three categories of men: the Jews in Palestine, the semi-Jews in Samaria, the non-Jews in surrounding territories. All other witnesses and their activity are secondary to these great witnesses. For the benefit of future believers who would come to faith only through hearing the preached word, Luke set out to record how these first preachers attested to the redemptive work of Christ.—R. P. B.

732. [Lk 1:26-38]. R. KUGELMAN, "The Object of Mary's Consent in the Annunciation," *MarStud* 11 ('60) 60-84.

The Lukan Infancy Narrative is a Christian example of the midrash form (R. Laurentin) in which the facts of Jesus' conception and birth are compared with the OT promises and described in OT language. Following S. Lyonnet, M. De Tuya and R. Laurentin, the following explanation may be offered for Lk 1:35. The angel announced to Mary the mode of her conception and employed OT language which described the phenomenon of the presence of Yahweh. Thus Mary was made aware of the fact of her divine maternity, but there is still evident the obscurity and limitations of the OT concepts and language through which this revelation was made to her [cf. § 3-365]. —R. J. D.

733. [Lk 2:7]. M. MIGUENS, "In una mangiatoia, perchè non c'era posto . . .," *BibOriente* 2 (6, '60) 193-198.

An examination of the evidence from Scripture and tradition concerning the place of the birth of Jesus.

Lk 4:1-13, cf. § 5-708.

Lk 10:21-22, cf. § 5-714.

734. [Lk 10:25-27]. C. H. LINDIJER, "Oude en nieuwe visies op de gelijkenis van de barmhartige Samaritaan" [Old and New Interpretations of the Parable of the Good Samaritan], *NedTheolTijd* 15 (1, '60) 11-23.

From Irenaeus onwards the Fathers have understood this parable as an allegory of the process of our redemption by Christ. Recently attempts have been made to revive the allegorical interpretation in different ways, e.g., J. Daniélou in *Mélanges bibliques rédigés en l'honneur de André Robert* (1957) 457-465; B. Gerhardsson, *The Good Samaritan—the Good Shepherd?* Coniectanea Neotestamentica XVI (1958); H. Binder, *TheolZeit* 15 ('59) 176-194 [cf. § 4-413]. These attempts do not carry conviction. Many authors have sought to explain the discrepancy between v. 29 where the neighbor is the object of love, and v. 36 where he has become its subject. J. C. Gordon in *ExpTimes* 56 ('45) 302-304 and F. J. Leenhardt in *Aux sources de la tradition chrétienne. Mélanges . . . Goguel* (1950) 176 ff. have offered suggestions of special interest. But on the whole the shift of emphasis between the lawyer's question and the conclusion of the parable may well be fortuitous.—P. L. A.

Lk 11:20, cf. § 5-715.

Lk 12:33-34, cf. § 5-710.

735. [Lk 14:15-24]. E. LINNEMANN, "Überlegungen zur Parabel vom grossen Abendmahl, Lc 14:15-24/Mt 22:1-14," *ZeitNTWiss* 51 (3-4, '60) 246-255.

One should not consider Lk 14:22 f. as an allegorical amplification. These verses are rather an integral part, in fact, the most important part of the parable. For the man has taken definite measures to exclude the guests who refused his invitation. These refusals, however, were not absolute but merely excuses for coming at a later time. Those invited wished first to finish their work (Lk 14:18 f.) and after sunset come to the banquet (14:20 does not belong to the original text). Therefore the sense of the parable is: He who does not *now* subject himself to God's dominion will soon find it is too late. This Lukan concept of the parable is the original one. Matthew's is a new interpretation which answers the question: Why has the gospel, the invitation to the kingdom, passed from the chosen people to the Gentiles? The answer is: The Jews were unworthy of it because they have refused the message of salvation.—J. Bz.

Lk 14:16-24, cf. § 5-723.

Lk 14:16-20, cf. § 5-722.

Lk 17:7-10, cf. § 5-721.

736. A. Rüstow, "*Entos hymōn estin*. Zur Deutung von Lukas 17:20-21," *ZeitNTWiss* 51 (3-4, '60) 197-224.

When used with the genitive, *entos* can have the meaning "at your disposition," "within your power," "in the sphere of your influence or action," as in Xenophon, *Anabasis*, 1, 10, 3. Adopting this meaning gives the sense of Lk 17:20 f. as: It is foolish to wait eagerly for the parousia, to reckon the exact time of its coming or to seek a knowledge of its place, since behold, the kingdom of God is in your hands. It rests with you to prove yourselves worthy of it, to be admitted into the kingdom, when it comes. This interpretation of the saying, by far the most ancient, occurs even in Tertullian, Athanasius and Cyril of Alexandria.—J. Bz.

Lk 20:20-26, cf. § 5-724.

737. [Lk 23:43]. G. W. MACRAE, "With Me in Paradise," *Worship* 35 (4, '61) 235-240.

It is impossible to determine on exegetical grounds alone whether "Paradise" in Lk 23:43 denotes heaven itself or a place where the souls of the just await redemption. But the essential of Christ's promise lies rather in the fellowship with Jesus expressed in the words "with me" and in the proclamation from

the cross that salvation is already in effect, expressed in the word "today."
—G. W. M. (Author).

John

738. *Bib Terre Sainte* 34 ('61) contains the following profusely illustrated articles which are intended for the average reader.

J. POTIN, "L'Évangile de Jean: son caractère dramatique," 2-3.

R. LECONTE, "Ses thèmes, son vocabulaire," 3-4.

P. BESNARD, "Le signe et l'enseignement du Pain de Vie," 4-5.

P. DALMAIS, "Le caractère liturgique de l'Évangile de Jean," 4-5.

D. BUZY, "Saint Jean, guide d'histoire," 6-13.

ANON., "La question du mois: comment le IV^e Évangile nous a-t-il été transmis?" 17.

739. G. B. CAIRD, "The Will of God. II. In the Fourth Gospel," *ExpTimes* 72 (4, '61) 115-117. [Cf. § 5-700.]

In the Fourth Gospel the prayer "Thy will be done" signifies the acknowledgment that one has been "entrusted with the whole counsel of God and . . . called into the service of an eternal purpose." God's word is His effective will, so that the Logos of John's Gospel "is the eternal purpose of God proceeding forth into the world in quest of accomplishment." This is achieved in four successive stages. (1) The "purpose" became flesh, and God thereby takes manhood up into unity with Himself. "John never speaks of the Logos as Son, but reserves that title for the man Jesus, the Logos made flesh, upon whom the Father has conferred all the attributes of the Logos." It is the Son who fulfills the divine will in this world. (2) Jesus so identifies Himself with mankind that through union with Him all men are united with the Logos. The representative manhood of the incarnate Logos is perfected on the cross, and in this redemptive act God's will is objectively accomplished. (3) This divine achievement must become a human experience by the response of faith, to be realized through the mission of the Church, "accompanied and informed by the mission of the Holy Spirit." (4) Finally, "John speaks only in prayer and anticipatory vision" (cf. 1:29; 3:16; 4:42; 6:44; 17:23) of the divine intent that salvation be not only for the believing few but for all men.—C. H. P.

740. H. KÖSTER, "Geschichte und Kultus im Johannesevangelium und bei Ignatius von Antiochien," *ZeitTheolKirche* 54 (1, '57) 56-69.

It is doubtful whether the similarities between the Gospel of John and Ignatius of Antioch can be explained in terms of literary dependence. It seems equally difficult to explain the differences in terms of various *religions-geschichtliche* backgrounds (John: OT; Ignatius: Gnosticism). The differences should rather be explained as different answers to basic theological problems. The primary question is how can one solve the problem of the distance between history and revelation and thus explain the appropriation and representation of the work of Jesus in the Church.

Both Ignatius and John seem to agree in their emphasis upon the coming of the revealer in the flesh. But in Ignatius Christ's work of salvation is the cosmological uniting of the spheres of flesh and Spirit. The sacrament is thus a non-historical prolongation of this metaphysical synthesis. Faith and love are only secondary consequences of a sacramental participation.

In John, however, the Incarnation of the Logos is His arrival as the historical Word of a historical man. Appropriation of salvation consequently comes through the "witness" to this historical event and through the "remembering" due to the Paraclete's action. In this context the controversial verses Jn 6:51b-59 are a foreign element and considered as an interpolation. The unity of the Church is realized in the love of the disciples for each other which is founded on the love of Jesus. For this reason John replaces the institution of the Lord's Supper with the Washing of the Feet (Jn 13). The originally cultic metaphor of the Vine (Jn 15) becomes the symbol for the unity with Jesus and the Father, which is historically present in obedience and love under the word.—H. K. (Author).

741. E. LOHSE, "Wort und Sakrament im Johannesevangelium," *NTStud* 7 (2, '61) 110-125.

O. Cullmann, as well as other biblical scholars, has stressed the sacramental interest of the Fourth Gospel. Yet a closer inspection reveals that most of the texts cited by Cullmann are far from uncontested. The passages which certainly refer to the sacraments may be narrowed down to three: Jn 19:34; 3:5 and 6:51b-58. (1) However, Jn 19:34 is a late addition. It is not connected with the general train of thought of the passage: the lance wound is proof of the fulfillment of the prophecy which characterizes Jesus as the Paschal Lamb. V. 35 is mentioned in connection with v. 34b, yet this is also secondary as a comparison with Jn 21:24 shows. The redactor recounts the mysterious flow of blood and water in order to allude to baptism and the Eucharist which, grounded in the death of Christ, testify against the Docetists that the Word became flesh. (2) Jn 3:5 originally contained no reference to baptism. In the rest of this pericope there is no mention of baptism. Moreover v. 8 speaks of birth from the Spirit. The image of the wind shows that the new birth is not bound to the execution of any rite.

(3) Finally, Jn 6:51b-58 is drawn from the liturgy. It is the work of a redactor who wished to connect sacramental teaching with the Bread of Life discourse. The vigorous sacramental language which stresses an abiding in Christ through the eating and drinking of the Eucharist stands out in sharp contrast to the previous section which emphasizes an abiding through faith. Moreover there is no parallel to this teaching in the rest of the Gospel. Certain points of style also show the redactor's hand, although in general he uses Johannine expressions.

With these passages removed from the original Gospel, it is evident that the other so-called allusions to the sacraments lose their meaning. But why

has John omitted mention of the sacraments which he knew and used? The theory that John wished only to supplement the Synoptics does not answer the question because this Gospel is an independent work. The *disciplina arcani* also affords no acceptable explanation. The answer lies, rather, in the unique Johannine theological synthesis wherein the works and words of Jesus are interpreted as giving testimony to His revealed *doxa*. Faced with this testimony, the hearer and reader of John are called to the faith. A crisis follows which separates believer from unbeliever. It is not accidental that John omits mention of the concept *ekklēsia* and any allusion to the institutional Church, the apostolate and ministries. He stresses that the response of faith is given exclusively in the encounter with the preached word. John places the word over the sacrament because it alone gives meaning to the ritual action. It is the word proclaimed in the sacrament which provokes the answer of faith.—E. J. K.

742. J. VINK, "A Note on 'The Jews' of St John's Gospel," *LifeSpir* 15 (174, '60) 258-260.

Recent studies such as J. A. T. Robinson's [cf. § 4-682] suggest that the Evangelist, far from being anti-Jewish, appeals urgently to Israel to find in Jesus a higher level of its own life, the fulfillment of its vocation.

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743. [Jn 1:40-49]. J. ENCISO VIANA, "La vocación de Natanael y el Salmo 24," *EstBíb* 19 (3, '60) 229-236.

What was it that Jesus "saw" in Nathanael's mind when the latter was "under the fig tree"? Keeping in mind Jesus' words about the Israelite "in whom is no guile" and its connection with what follows, and remembering the fount of Jewish piety and religious reflection, we can try to determine the content of Nathanael's meditation. We believe that Ps 15 and Ps 24 offer sufficient basis for prayerful thought for anyone thinking of ascending the hill of the Lord and standing in His holy place (Ps 24:3-6). Furthermore, Jn 2:13 tells us that the "Passover of the Jews was at hand" and it does not seem unlikely that a pious Israelite should reflect on the words of the Psalmist. Jesus' promise of greater wonders, with its reference to Jacob's vision (Gen 28:12) and to that of Daniel (7:12), might well find a plausible explanation in the conclusion of Ps 24.—S. B. M.

744. W. MICHAELIS, "Joh. 1,51, Gen. 28,12 und das Menschensohn-Problem," *TheolLitZeit* 85 (8, '60) 561-578.

A very detailed study of the verses leads to the following conclusions: between Jn 1:50 and 1:51 there is a break in thought, but Jn 1:51 must be taken with Jn 1:50, for both verses treat the same subject matter, namely, the disclosure of the nature of Jesus. Confirmation for this position comes from an investigation of the relations between Jn 1:51 and Gen 28:12. Examina-

tion of the elements that are common (the sequence, *anabainein*—*katabainein*) and the differences shows that Gen 28:12 had no influence upon Jn 1:51. Instead it is a question of expressions common to both the OT and to Jewish usage. In John the mention of the angels may be a substitute for the Temptation narrative of the Synoptics which is lacking in John. In Jn 1 which contains most of Jesus' titles of honor, Son of Man, the last to be mentioned, has a special meaning in this place. For the disciples and the readers of the Gospel it says: you will never have any other impression of my relation to God but that of a permanent and perfect union with God.—O. M.

745. S. HARTDEGEN, "The Marian Significance of Cana (John 2:1-11)," *MarStud* 11 ('60) 85-103.

In replying to Mary's request for a miracle, Jesus addresses her as "Woman" in order to put their relationship on the level of faith rather than of nature. His words: "My hour has not yet come" reveal, in the ultimate analysis, that in response to Mary's prayer of perfect faith Christ and the Father freely will to begin immediately at Cana the public manifestation of Christ's glory (signified by the word "hour") which was seemingly decreed to begin under different circumstances. Thus Mary is also the instrumental cause of the disciples' faith in the Messiahship of Christ (2:11), and of the beginning of their faith in His divinity. This is the actual inception of Mary's universal spiritual motherhood of all the redeemed.—R. J. D.

746. A. FEUILLET, "Les thèmes bibliques majeurs du discours sur le pain de vie (Jn 6). Contribution à l'étude des sources de la pensée johannique," *NouvRevThéol* 82 (8, '60) 803-822; (9, '60) 918-939; (10, '60) 1040-62.

Three closely connected OT themes are exploited in Jn 6: manna, the Messianic banquet and the Wisdom banquet. (1) If it is looked upon as a symbol of spiritual nourishment, the manna typifies the bread of life, a meaning which is to be found, moreover, in the account the Synoptics give of Jesus' Temptations. (2) The gift of the bread of life is connected with the destruction of death and the resurrection of the dead; these eschatological realities involve the Messianic banquet which was foretold in the OT and of which mention is made by the Synoptics in the accounts of the Last Supper. (3) The Wisdom banquet, in its turn, suggests the Messianic banquet predicted by the prophets: (a) in Prov 9 and Sir 24, Wisdom summons men, just as do the prophets, to be nourished with her teachings; (b) the same invitation found in Jn 6 is evidence of the close link between the Fourth Gospel and the OT Wisdom literature; (c) that same tradition is clearly present in the Synoptics.

(4) In the OT, Wisdom summons her disciples to receive her teachings and even to be nourished by her; the Son of God, the Word, does the same thing, for when He is received in faith He teaches directly, without employing any intermediary, each one of His disciples. Through faith they come to Christ; through the Eucharist Christ comes to nourish His disciples.

By way of general conclusion, Jn 6 involves both faith and the Eucharist. The OT sources and the Synoptic parallels demonstrate that the theme of the Eucharistic banquet is indissolubly connected with that of faith in Jesus, the spiritual manna of the Messianic banquet and the incarnate Wisdom of God. The substance of the discourse goes back to Jesus Himself, but the Fourth Gospel gives us the thought of the Master together with those explanations which John felt should be added in view of the liturgical and sacrificial practice of the early Church. Where the Synoptics and Paul connect the Eucharist with the Passion and the parousia, the Fourth Evangelist relates it, first to the Incarnation, then to Calvary, and beyond the cross on which the Church and the sacraments were formally instituted, to the Christ in glory who will employ the Eucharist to give life to those who believe in Him. Thus John, like Paul and the Synoptics, affirms the essential eschatological orientation of the Eucharistic rite. In John the allegory of the vine corresponds to the Pauline concept of the Mystical Body, and in both cases there is every reason to believe that there is reference to the Eucharist, the source of unity among Christians. As Dibelius noted (*Festgabe für A. Deismann* [1927] 166-186), John is the only NT author to provide a metaphysical basis for Christian love: a sharing in the communion of love between the Father and the Son. "Fraternal charity is man's response to the divine love manifested through the redemptive Incarnation and the Eucharist."—F. D.

747. [Jn 7:37-38]. A.-M. BESNARD, "La foi accomplit l'attente humaine," *VieSpir* 103 (466, '60) 353-370.

Man is always deceived by his desires because they are quantitatively multiple and contradictory, ambiguous and unreal, therefore vain and deceiving. That deception leaves room in man's heart for God to create in it the fresh voice of a new hope, a thirst which He alone can quench. Faith then enters our lives as a breath of flame sweeping away what we call our desires, our expectations, our hopes, not leaving the place empty, but satisfying in the same sweeping way man's most profound aspirations towards liberation from sin, a sense of accomplishment, excellence and recuperation of past good deeds.—R. Y. T.

748. M. KOHLER, "Des fleuves d'eau vive. Exégèse de Jean 7:37-39," *Rev ThéolPhil* 10 (3, '60) 188-201.

In interpreting vv. 37-39, which involve the setting of a situation, a word of Jesus and a commentary, it seems essential first of all to admit that there is a linkage between the words of Jesus and the occasion on which they were pronounced because such an admission bears directly on the interpretation which John gives us of the person of Jesus Christ. By so doing, one may note that the last day of the Feast of Tabernacles solemnized a prayer for rain, without which the earth would not have life, and that Jesus uses this prayer to set up a relationship between Himself and the people which is parallel to the ceremonial one between life-giving rain and the earth. Furthermore,

Jesus relates the eschatological significance of water, indicated in the feast, to Himself, thus revealing that the promises are realized in Him. Secondly, it is important to realize that internal criticism cannot lead to a decision concerning the meaning of v. 38. It is necessary to draw on two external arguments: (1) Rahner's discovery of another current in patristic exegesis besides the one influenced by Origen relating the source of living water to the Christian, i.e., the view favored by Hippolytus of Rome relating the *autou* of v. 38 to Jesus, and (2) Dodd's work of placing the verse in the larger context of the surrounding chapters by which he shows that Christ's Messiahship is central to these chapters. These complementary considerations point to the view that the rivers of living water are *flumina de ventre Christi*. The water is the life Jesus gives, and, because water issues from the pierced side of the crucified, life is realized in the death of Jesus Christ.—F. P. S.

749. P. GRELOT, "A propos de Jean VII, 38," *RevBib* 67 (2, '60) 224-225.

G rectifies a previous translation of the Targum Yerushalmi which appeared to mention explicitly the theme of living water [cf. § 4-690]. The mistake was due to reading Aramaic *h* in place of *h*. The author then reiterates his objection, on grammatical grounds, to Boismard's translation of the Targum on Ps 78:16 [cf. § 4-691] and continues to defend the translation: "Il fit descendre, comme des fleuves qui coulent, les eaux."—F. L. M.

750. J.-P. CHARLIER, "L'exégèse johannique d'un précepte légal: *Jean VIII 17*," *RevBib* 67 (4, '60) 503-515.

Besides offering an explanation why Jesus, in Jn 8:12-20, does not use the testimony of John the Baptist as a witness to Himself and why the contradiction between Jn 8:14 and Jn 5:31 is only an apparent one, C also offers reasons why Jesus deliberately chose, in Jn 8:12-20, to bear testimony to Himself, and yet appeals, in Jn 8:17, to a juridical text of the OT which forbids one to testify in his own cause. The reason why He so acts, C suggests, is based on the fact that Christ is bearing witness not to His activity in this world as the Messiah, but to His divinity as the Son of God. No mere human witness could have testified for Christ to the divine mystery of His person.

To substantiate all of these points, C offers an exegesis of Jn 8:17, and in particular of the words *gegraptai*, *hymeterō* and especially *dyo anthrōpōn*. These last two words (*dyo anthrōpōn*) receive special attention in reference to Deut 19:15. And in the final section of the article, C concludes with three reasons why Christ chose to bear testimony to Himself. The first occurs in 8:14. Jesus alone knows the mystery of His divinity, knows whence He comes and whither He goes. The second occurs in the rejection of the testimony of His adversaries who judge only according to the flesh and not according to the Word made flesh. The third reason is found in 8:18 in which Jesus equivalently states that He is the true witness (Apoc 3:14).

Thus in a thought parallel to 1:18 one could affirm that no one has ever seen the Son except the Father who has revealed Him.—H. J. C.

751. E. HAENCHEN, "Jesus vor Pilatus (Joh. 18,28—19,15). (Zur Methode der Auslegung)," *TheolLitZeit* 85 (2, '60) 93-102.

After discussing the exposition of this section by J. Wellhausen and E. Schwartz which was dominated by the method of source criticism, H points out that in the meantime the method of exegesis has changed. Now the essential interest lies in the form and words in which the Evangelist presents the various scenes. Accordingly no historical record is being handed on. Instead the Evangelist is writing for believers. Thus the concern of the Evangelist claims *exegetische Priorität* over all sources whether actual or suspected.—O. M.

752. I. DE LA POTTERIE, "Jésus, roi et juge d'après Jn 19, 13: *ekathisen epi bēματος*," *Biblica* 41 (3, '60) 217-247.

The verb *ekathisen* is generally translated intransitively "he sat." But since Harnack the transitive sense "he (Pilate) made (Him, i.e., Jesus) sit" also became current. The writer defends the transitive meaning on philological grounds. To the objection that it is inconceivable that Pilate should have disgraced the prestige of the Roman tribunal by making a condemned man sit in the place of the judge, dLP replies that the word *bēma* has the meaning of "place where the tribunal was erected." In other words, Pilate made Jesus sit, not in his place but in any place of the open area where the tribunal stood. The theological meaning of the whole scene is Christ's regal dignity and judicial power. A symbolical meaning is conjecturally proposed. The word *gabbatha* suggests the idea of highness, an idea which suits the regality of Christ. The sixth hour of the eve of the Pasch (19:14), when the official Pasch of the Jews commenced, was also the time when Christ was sentenced to death and the salvation of the world was about to be accomplished.—P. P. S.

753. C. P. CEROKE, "Mary's Maternal Role in John 19,25-27," *MarStud* 11 ('60) 123-151.

The historical origin of Mary's maternal role over John lies in the consolation offered her by Jesus. It consisted of an invitation to oversee the religious welfare of John (quite different from the role of the beloved disciple which was merely to look after Mary's material needs). But the key to a wider scope for Mary's maternity lies in the religious significance of the term *gynē*. Without specific OT allusion to guide us, the Johannine theory of the Passion—conflict between Christ and Satan—must be invoked to elucidate this term. It was an ancient theological tradition to evaluate the conduct of Jesus' intimate associates in the light of the satanic struggle He Himself was undertaking. In evaluating Mary's role, the presuppositions of the Lukan Infancy Gospel—in which Mary was prepared for her part in the divine redemptive action—are imposed precisely by the use of *gynē*. In Johannine thought, therefore,

Mary at Cana (*gynē*, just as Jesus is already the Messiah) is already what she is announced to be at Calvary: the spiritual mother of all the redeemed.—R. F. D.

754. A. KERRIGAN, "Jn. 19, 25-27 in the Light of Johannine Theology and the old Testament," *Antonianum* 35 (3-4, '60) 369-416.

A detailed exegesis of Jn 19:25-27 justifies the following conclusions as a statement of the *sensus litteralis plenior* of the passage: (1) Mary's spiritual motherhood is a part of the redemptive plan and a proof of Christ's love; (2) Jesus acted in His capacity as King of the Jews in conferring the maternal prerogatives as an expression of divine munificence; (3) "Mary exercises her motherhood concurrently with the Holy Spirit particularly in Christian baptism," although the precise relation of their respective activities is not stated; (4) Mary's spiritual maternity affects the Church in its entirety, and "is a painful process of child-bearing, of which the sufferings of her earthly existence were an integral part"; (5) Jesus was fully aware that in appointing Mary the spiritual mother of mankind "he was obeying his Father's will as expressed in the Scriptures."

In the second part, the author develops the OT background of the passage, stressing especially the "Mother Sion" themes from Isaiah as the setting for the doctrinal aspects of this part of the Fourth Gospel. It was these which Christ had particularly in mind when He addressed "the Woman" on Calvary, although some reference to Gen 3:15 is not entirely ruled out.—C. H. P.

755. B. LINDARS, "The Composition of John xx," *NTStud* 7 (2, '61) 142-147.

The chapter is divided into two sections, containing five episodes altogether. Both the form of each episode and the vocabulary lead to the same conclusion, namely, that the material which is not derived from the sources used by one or other of the Synoptists, makes use of an entirely Johannine vocabulary. From this study we may conclude: (1) John's sources are not limited to one of the three Synoptic Gospels. (2) The sources represent the most commonly received Resurrection traditions which existed in various forms. (3) John rewrites these sources in order to provide the starting point for what he wants to teach. "This is embodied in a very free development, showing recurring characteristics: (a) The vocabulary is simple, and there is much repetition. (b) Particular persons are named and circumstantial detail is provided to give verisimilitude. (c) The argument is worked out to a climax with great dramatic skill. (d) The climax thereby demands a response from the reader of the gospel." (4) A source-criticism of John would necessarily begin by differentiating between the nucleus which is the starting point for each section, and the free development which follows. In Jn 20 the free development seems to make use of some elements of the source material. The chapter is particularly instructive, because its relation to the sources can be assessed with a high degree of probability.—J. J. C.

756. P. BENOIT, "Marie-Madeleine et les Disciples au Tombeau selon Jn 20:1-18," *Judentum, Urchristentum, Kirche* (1960) 141-152.

B investigates the difficulties in Jn 20:1-18, the differences between both parts (1-10; 11-18) and the difficulties in the parts themselves. First he studies the details of the passages in John and the Synoptic parallels and concludes that John is not merely a parallel of the Synoptics, because in some cases Luke depends on John and mutual relations can be detected between Luke and John and even between John and Matthew. Next B points out the parallel stages of development in Jn 20 and Jn 19:31-37. The third part of the article discusses the question whether both themes, the discovery of the empty tomb and the apparition, represent an early tradition. The conclusion is that there is in John an early tradition on which Luke depends, and Mark also gives evidence of a development later than this Johannine tradition. Finally, B points out that we cannot always easily regard John as the latest Evangelist. For he also embodies an early written tradition which has influenced and been influenced by the Synoptic Gospels, where he uses them or they use him. The problem of John, therefore, is a complex one.—H. v. B.

Acts of the Apostles

757. J. DUPONT, "La Destinée de Judas prophétisée par David (Actes 1,16-20)," *CathBibQuart* 23 (1, '61) 41-51.

Peter begins his argument for the finding of a replacement for Judas with these words: "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas . . ." (Acts 1:16, RSV). In v. 20 Peter cites two Psalms. The first (Ps 69:26) speaks of the curse that has fallen on the property of Judas; the second (Ps 109:8) asks that another succeed to his ministry. There is a dispute as to which of these texts is referred to in v. 16. Those who claim that v. 16 refers to neither of these texts but to some other can find little support for their contention. Those who see v. 16 as embracing both of the texts of v. 20 fail to account for the fact that v. 20a has reference to an already completed event whereas v. 20b is yet to be fulfilled. Peter could not logically have meant both. Similarly, those who would identify the reference in v. 16 with that of v. 20b forget that in v. 16 Peter is speaking of an event that has already taken place whereas in v. 20b he is referring to his proposal to find a successor for Judas, a problem which he does not take up until v. 21.

The most reasonable view would seem to be that which identifies the Scripture reference of v. 16a with the citation of v. 20a which contains the only Scripture fulfillment related in the passage, i.e., the curse of the property of Judas. Finally, both of these Psalms have a Messianic character pertaining to the events of the Passion and Resurrection. Their application to Judas would have seemed quite reasonable to the primitive community which was ever ready to find profound relationships between the Psalms and the events of Holy Week.—R. B. M.

758. D. SQUILLACI, "La conversione dell'Etiope. Att. 8, 26-40," *PalCler* 39 (22, '60) 1197-1201.
759. D. SQUILLACI, "La conversione di San Paolo (Att. 9, 1-19)," *PalCler* 40 (5, '61) 233-239.
760. D. SQUILLACI, "La conversione del centurione Cornelio (Atti cap. 10)," *PalCler* 39 (23, '60) 1265-69.
761. [Acts 13:8]. L. YAURE, "Elymas—Nehelamite—Pethor," *JournBibLit* 79 (4, '60) 297-314.

These epithets of three magicians denote the same thing: a professional interpreter of dreams. In Acts 13:6-12 Paul encounters the Jewish magician Bar-Jesus, and v. 8 reads: "There opposed them Elymas the magician, because thus is his name interpreted." Taking Elymas to mean "magician," the problem is the etymological derivation of Elymas. The solution is found in the activity common to all sorcerers, the interpretation of dreams. Thus Elymas is the Greek transcription of the Aramaic *haloma*, an interpreter of dreams.

Elymas has his OT counterparts in the dream prophets who opposed Jeremiah and specifically in Shemaiah the Nehelamite of Jer 29:24-32. The strange epithet "Nehelamite" is the Hebrew equivalent for "dreamer" and indicates Shemaiah's occupation. Another obscure proper name receives similar illumination. In Num 22:5 Balak "sent messengers to Balaam, the son of Beor, to Pethor." Pethor has mistakenly been taken as a geographic name. Actually it is the Aramaic professional title of Balaam, *pathorah*, i.e., an interpreter.

Thus when Paul confronts Elymas he recalls the crafty OT magicians, and like Jeremiah he sternly denounces this interpreter of dreams.—C. J. A.

762. E. HAENCHEN, "Quellenanalyse und Kompositionsanalyse in Act 15," *Judentum, Urchristentum, Kirche* (1960) 153-164.

It is an interesting phenomenon to observe the revival of source criticism as a means for understanding Luke and Acts. Bultmann's essay in the *Manson Festschrift, New Testament Essays* (1959) 68-80, provides a good example. Without any doubt the Evangelists and the author of Acts made use of tradition. But to understand these books source analysis must go hand in hand with redaction analysis. In the article mentioned above Bultmann studies Acts 15:1-35 as a test case for the necessity of analyzing sources. On the contrary H strives to show that the whole chapter can easily be understood without an analysis of sources, because there are no sources as is evident from the composition of the passage. One may ask why Luke has placed Paul and Barnabas so much in the background. The reason seems to be that the problem of the mission to the Gentiles had been decided by God long before the council. Peter is the first missionary to the Gentiles so that Paul is relieved from the responsibility of the decision, and the Gentile mission is something that cannot be changed. Furthermore the apostolic decree has no sources but is

a purely Lukan composition. Certainly Luke follows tradition but not necessarily written documents from earlier times. Therefore the problems in Acts 15:1-35 are solved without recourse to sources, i.e., written documents which need to be analyzed.—H. v. B.

763. [Acts 27:1—28:10]. W. LEONARD, "From Caesarea to Malta. St. Paul's Voyage and Shipwreck," *AusCathRec* 37 (4, '60) 274-284.

The article follows "St. Luke's narrative closely, adding such few details of background and explanation as will make us spiritually companions of Luke and Aristarchus, while they accompany our beloved Apostle of the Gentiles across the Mediterranean."

764. J. ROUGÉ, "Actes 27, 1—10," *VigChrist* 14 (4, '60) 193-203.

The Western text of Acts 27:1 seems preferable to the usually accepted reading. From the latter it has been argued that the governor ordered the centurion to take Paul and the other prisoners to Rome by ship. That he was ordered to sail does not seem probable if we study the text and the maritime practices of the time. For example, prisoners usually made the journey on foot. The normal sea route to Rome would have been from Caesarea to Alexandria to Rome. Embarking at Caesarea for Adramyttium (27:2), the centurion would probably have intended to make the remainder of the journey by land. The landing at Myra was fortuitous, as was also the meeting there of a ship for Rome.

W. Ramsay, *St. Paul, the Traveller and the Roman Citizen* (1908) 316, suggested that a prisoner could not be accompanied by friends or relatives but he could have slaves to serve him, and Luke, Aristarchus and the others went with Paul as his servants; thus the centurion was greatly impressed and deferential to the Apostle. But such a solution is fantastic, and the usual explanation is to be preferred. Paul's friends were allowed to visit him rather freely, and they decided to go with him to Rome. It was not the centurion but they who proposed (and bore the expenses) of the sea voyage from Caesarea to Adramyttium, and when the ship unexpectedly stopped at Myra, they again proposed the sea voyage from Myra to Rome. The Western text therefore is preferable, and because it omits the first "we" in the account, it solves the difficulty of the usual reading which would seem to say that the governor ordered Paul and his friends to sail to Rome.—D. J. L.

765. M. ADINOLFI, "San Paolo a Pozzuoli (*Atti* 28,13b-14a)," *RivistBib* 8 (3, '60) 206-224.

In the 1st century A.D. Pozzuoli was a famous cosmopolitan commercial emporium linking Rome with the great Eastern Mediterranean ports. Before Ostia came into its own Pozzuoli was the port of Rome; coming from the East one had to disembark there and then proceed to the Eternal City by land. About the beginning of March, A.D. 60 or 61, Paul landed here on the last lap of his journey to Rome (Acts 28:13b-14a); he was welcomed by

the brethren, i.e., the Christians, with whom he stayed for seven days. About this primitive Christian community we know very little; later information garnered from the *Actus Vercellenses*, the life of Patrobas and the Pseudo-Marcellus is unreliable. One can make these conjectures: in 57-58 there were Christians in Rome (Rom 1:8); in 49 Claudius expelled a number of Jews who were making trouble in Rome on account of one *Chrestos*; it may be safely assumed also that Christians were in Rome before 49 in view of the fact that there were *advenae Romani* for the first Christian Pentecost in Jerusalem (Acts 2:10). Since Rome was intimately linked with Pozzuoli, one can safely assume that Christians were also found in Pozzuoli from the very first days. This would mean that the Christian community at Rome and that at Pozzuoli were the first ones on the Italian mainland.—C. S.

EPISTLES—APOCALYPSE

Paul

766. J. A. ALLAN, "The Will of God. III. In Paul," *ExpTimes* 72 (5, '61) 142-145. [Cf. §§ 5-700, 739.]

The whole ethical and religious teaching of Paul is set against the background of the OT concept of a living and active God, and his "whole thinking about the Christian salvation is bound up with this general conception of God as essentially holy and loving Will." God is the sole initiator of reconciliation, Christ's work is a manifestation of God's action, and men enter into the order of salvation individually only at God's call, as in Rom 8:30. It is the expressed will of God, too, that calls men to various offices and functions in the Church, as in 1 Cor 12:11, and clearly also in Paul's own office (1 Cor 1:1; 2 Cor 1:1; Rom 1:1; Gal 1:15-16). As the will of God touches man, "it is always a call to a specific kind of life . . . expressed in ethical demands." Relevant passages illustrative of this are Rom 12:2 (surrender of the whole personality to God's will as good, acceptable and perfect), 1 Thes 4:3-8 (demand for moral life, especially in abstinence from sexual indulgence), Col 1:9-10; 4:12 (call to a life "worthy of the Lord" and to a mature ethical soundness). Furthermore, all Paul's missionary work and that of his disciples was "ordained and controlled by the Will of God." The many aspects of Paul's apostolic life are considered in their relation to God's will, and the author points out from the Epistles and Acts the manner in which the will of God was made known to Paul, and his capacity for estimating the special powers and revelations granted to him.—C. H. P.

767. E. BAMMEL, "Ein Beitrag zur paulinischen Staatsanschauung," *Theol LitZeit* 85 (11, '60) 837-840.

Summary of a paper read in the NT section of the 1960 *Deutscher Evangelischer Theologentag*.

768. J. COPPENS, "Le 'mystère' dans la théologie paulinienne et ses parallèles qumrâniens," *Littérature et théologie pauliniennes* (1960) 142-165.

In Qumran, "mysteries," constituting the ensemble of knowledge and of the riches of grace, are attained only by revelation and through divine liberality. In opposition to the mystery of the divine being and the mysteries of the divine work accomplished in the cosmos and in history, Qumran recognizes "the mysteries of sin or of iniquity." In the Pauline Epistles the concept of "mystery," whose primary object was not the call of the Gentiles, underwent an evolution. Prior to the Captivity Epistles Paul mentions many "mysteries" almost all of which are situated within a historical plan. Colossians and Ephesians elaborate the notion of "the great mystery" whose object is the glorified, the mystical and the ecclesial Christ. In 1 Cor 2:6, Col 1:25-29 and Eph 4:12-13, Paul identifies the beneficiaries of the "mystery" with the *teleios*; but in the Captivity Epistles he proclaims that all men are called to acquire a wisdom of the perfect. A comparison of Pauline usage with that found in the documents of Qumran reveals a certain affinity, a certain agreement, at least verbal, in their respective understanding of the notion of "mystery." In an appendix C maintains that *to katechon* and *ho katechōn* (2 Thes 2:6-7) represent obstacles not to the appearance of Antichrist but to the coming of Christ.—S. B. M.

769. P. DACQUINO, "Dio Padre e i cristiani figli secondo S. Paolo," *ScuolCatt* 88 (5, '60) 366-374.

770. P. DACQUINO, "Ecclesia corpus Christi secundum apostolum Paulum," *VerbDom* 38 (5-6, '60) 292-300.

In Semitic thought the body is the instrument by which the invisible soul expresses itself in the visible, corporeal world. Hence, when the Church is called Christ's Body, the meaning is that it is the instrument by which Christ, who is now in glory and invisible to us, maintains intercourse with the corporeal world of men. That is why only the Church militant is called the Body of Christ. "Being a body is a merely accidental character of the Church; it belongs to the Church's condition on earth and will cease at the end of the world."—J. F. Bl.

771. K. GAMBER, "Anklänge an das Eucharistiegebet bei Paulus und das jüdische Kiddusch," *OstKirchStud* 9 (4, '60) 254-264.

The chief theme of the primitive Eucharistic prayer, traces of which are found in the Pauline Epistles, is that of gratitude for redemption and election through Christ (Col 1:12-14; Eph 1:3-7; 1 Pt 1:3-4, 7). In an annexed Christological passage (Col 1:15-20; Eph 1:21-23), this theme is developed with emphasis on the exaltation of the *kyrios*. This type of primitive Eucharistic prayer appears to be in direct relationship to the Jewish *kiddush-beracha* in which thanksgiving for election and for deliverance from Egypt are stressed. The basis for such a constant attachment to the ritual prayer of

the solemn Jewish meal must be found in Jesus who set the example for His followers.

It is worthy of note that Col 1:15-18a considers Christ as "the head of the body, the Church," while in vv. 18b-20 stress is placed on redemption "by the blood of His cross." It is quite possible that these two sections belonged to two separate prayers of thanksgiving: the first spoken over the bread, the second over the wine. The possibility is enhanced if one considers Col 1:15-18a in connection with 1 Cor 10:16 f.—E. J. K.

772. J. A. GRASSI, "St. Paul the Apostle, Liturgist," *Worship* 34 (10, '60) 610-613.

Paul is a liturgist insofar as he is concerned "about the way he and his converts can play an active part in the great Christian mysteries." His own role was that of a priest, uniting himself and his converts with Christ on the altar of sacrifice. He taught his converts to make a personal offering of themselves, as well as a material contribution, itself a liturgical offering, for the needs of the Church. The prayers of the Christians also had a liturgical significance, as did the offering of brotherly love, for, united with the sacrifice of Christ, they took on the nature of an oblation. Although these offerings could be given to God at any time, Paul, writing to communities of Christians, urges especially that they be made "communal offerings" to be given to God in the celebration of the Eucharist.—C. H. P.

773. J. HAVET, "La doctrine paulinienne du 'Corps du Christ.' Essai de mise au point," *Littérature et théologie pauliniennes* (1960) 184-216.

The meaning of the phrase "Body of Christ" proposed by L. Cerfaux in *La théologie de l'Église suivant saint Paul* (1948) has been severely criticized by T. Zapelena in *VerbDom* 37 ('59) 78-95; 162-170 [cf. §§ 4-149; 461]. The critique, however, has not refuted Cerfaux's position and has added nothing to our understanding of the subject. Looking at the question from a theological viewpoint, Zapelena employs a defective exegetical method and frequently misunderstands his adversary's position. A notable example occurs in the term *corps physique de Christ* which is taken to signify the material body as opposed to the spiritual soul, though the expression actually signifies the individual, personal Christ as distinct from the collective, mystical Christ. The term "mystical identity" also affords another instance of Zapelena's failure to grasp Cerfaux's thought.

Another defect in the critique is the failure to distinguish the various stages in the development of a doctrine, whether in the mind of Paul or in the history of the Church. Simply because the concept of the Body of Christ as a corporate entity occurs in *Mystici Corporis* does not permit one to conclude that Paul must have used the term "Body of Christ" in a collective sense. On the contrary, Cerfaux rightly holds that in Paul the terms "body of Christ" and "Christ" always mean the individual, personal Christ, contrary to the opinion of many exegetes.

It is sufficient that a doctrine of the Church have its roots, its beginnings in Scripture; it is not required that the doctrine be there just as it is today. For example, in Col 1:24, Eph 1:22 and Col 1:18 the close connection of *ekklēsia* with *sōma christou* seems to indicate that the latter term is moving toward a collective sense. As a suggestion for reconciling two opposing viewpoints, H thinks that the Body of Christ in the collective sense should include also the body of Christ, the individual person, and that both ideas should be considered complementary.—J. J. C.

774. C. MAURER, "Der Schluss 'a minore ad majus' als Element paulinischer Theologie," *TheolLitZeit* 85 (2, '60) 149-152.

A study of Pauline sentence structure manifests the inner logic of his thought development and the suppositions and the background of his reasoning. One is inclined to find in him the well-known rabbinic argument *a minori ad majus*, but Paul's method differs from that of the rabbis in the intense use he makes of it in his theological presentations and in the judgment which he makes concerning the deeds of God in the past, present and future.

Two classes of statements confirm this viewpoint. (1) The revelation in Christ is related to the history of the ancient people of Israel (2 Cor 3:7-11), and the following points are presupposed. (a) The God of Israel is one and the same as the God who acts in and through Jesus. (b) The new acts of God are essentially new and therefore basically different from His earlier acts, as life differs from death. (c) Both the old and the new revelation of God are positively related to each other. For in His earlier revelation God began His work in order to increase and complete it in a manner which constantly surpasses what has gone before. Here Paul stands firmly in the line of OT prophecy (Jer 31:31 ff.).

(2) The second group of statements which shows that Paul's method differs from that of the rabbis emphasizes that the Christ event is *archē* and therefore not a conclusion but a germ cell of the still-continuing, still glorious acts of God (Rom 5:17, 19; 1 Cor 15; Rom 11). These assertions indicate not a static dogmatic teaching but a prophecy which is living.—O. M.

775. H. RIESENFELD, "Le langage parabolique dans les épîtres de saint Paul," *Littérature et théologie pauliniennes* (1960) 47-59.

An examination of some of the metaphors and allegories employed in the Epistles shows that Paul's thought and expression were influenced by the parables of Christ preserved in our Gospels. A clear-cut example of this influence is seen in the image of faith moving mountains (1 Cor 13:2). Other examples involve the whole group of images and symbols connected with the notions of sowing, cultivating, reaping, bearing fruit, etc. (e.g., 2 Cor 9:6-10; 1 Cor 3:6-9) and with the notions of building and edifying (e.g., 1 Cor 3:6-17). The triple application of certain metaphors (to Christ, the Church and Christians) recalls the triple symbolism of light used by Jesus in the Gospels. A careful study of Pauline imagery along these lines would confirm

the fact that Paul was well-versed in the sayings and doings of Jesus from the beginning of his conversion and that he remained in continual contact with the gospel tradition, probably in its oral form. Such a study would also shed further light on the psychology and theology of Paul.—F. P. G.

776. B. RIGAUX, "L'interprétation du paulinisme dans l'exégèse récente," *Littérature et théologie pauliniennes* (1960) 17-46.

A survey of Pauline studies since the time of F. C. Baur with more detailed discussion given to J. Munck, H.-J. Schoeps, W. G. Kümmel and W. D. Davies. At the end R regrets that authors have not agreed upon a clear definition of biblical theology and proposes as a partial solution some ideas advanced by K. Stendahl, "Implications of Form-Criticism and Tradition-Criticism for Biblical Interpretation" *JournBibLit* 77 ('58) 33-38 [cf. § 3-12]. —J. J. C.

777. K. ROMANIUK, "De Themate *Ebed Jahve* in Soteriologia Sancti Pauli," *CathBibQuart* 23 (1, '61) 14-25.

D. M. Stanley in "The Theme of the Servant of Yahweh in Primitive Christian Soteriology and its Transposition by St. Paul" (*CathBibQuart* 16 ['54] 385-425) indicated the influence of the Servant of Yahweh theme in the Synoptics, the Fourth Gospel and the Catholic Epistles. He concludes, however, that this theme is not utilized in the Pauline writings. Although few explicit references to it are found in Paul, still careful analysis and comparison of texts will reveal that the theme does play an important part in Paul's theology of the redemption. Two aspects of this theology show close contact with the ideas of the Servant Songs: the conception of the redemption as the work of salvific charity of the Father and the Son, and the conception of the obedience of the Son in accomplishing this work. Both of these ideas are reflections of the emphasis on the love of Yahweh toward His Servant, both as an individual and as the collective image of the people. The texts which should be compared with Isa 52:13—53:12 are Rom 8:31-38; Eph 2:1-6; Gal 3:13; 2 Cor 8:9. Each of these bears close thematic relations with the Isaian passages, although differing somewhat in terminology. However, it should be noted that, since Paul quite commonly makes use of allusion rather than direct reference, the clear presence of the ideas is a good indication of his conscious use of Isaian concepts.

Only in one passage does Paul appear to make explicit use of the Servant theme, in Phil 2:5-11. So rare is this specific use that it has been cited as evidence that the passage is not authentically Pauline, but is rather a Christological hymn of the early community, incorporated by Paul. Since we have seen that the theology of the Suffering Servant seems to underlie a number of other important Christological passages, there is no reason to deny Paul's authorship of Phil 2:5-11 on the grounds that he was unfamiliar with the theme. Thus, the function of the Suffering Servant as specially beloved of

Yahweh and as obedient to His Will, which played such an important role in the soteriology of the early Church, should by no means be neglected in Pauline writings. Rather, it seems that the Songs of Deutero-Isaiah make up one of the elements by which Paul is in conscious harmony with the doctrine concerning Christ the Redeemer which was common in the primitive Church.—A. R. J.

778. W. SCHMITHALS, "Zur Abfassung und ältesten Sammlung der paulinischen Hauptbriefe," *ZeitNTWiss* 51 (3-4, '60) 225-245.

In the letters written during the third missionary journey Paul is debating constantly with the same adversaries, itinerant preachers of a Jewish or Jewish-Christian Gnosis. To this period belong seven Epistles: 1 and 2 Corinthians, Galatians, Philippians, 1 and 2 Thessalonians, Romans, all of them, including Philippians and 1 and 2 Thessalonians, composed within a period of less than two years. In the sequence given above, these seven constitute the earliest Pauline corpus, and the number seven suggests that these letters were meant for all Christians. Originating at Corinth, the collection was intended for use as a weapon in the war against the spreading heresy of Gnosticism.—J. Bz.

779. D. SQUILLACI, "Saulo prima della conversione," *PalCler* 40 (3, '61) 139-147.

780. D. M. STANLEY, "Pauline Allusions to the Sayings of Jesus," *CathBib Quart* 23 (1, '61) 26-39.

This study draws attention to a number of allusions in the Pauline Epistles to the logia of Jesus preserved in the oral traditions which antedated our written Gospels. S feels that these occur in sufficient number to indicate that Paul was fully conversant with the evangelical traditions and that he probably used many of the metaphors or illustrations, particularly from Jesus' parables, in his own preaching and teaching. Paul repeatedly asserts his fidelity to the traditional gospel: Gal 1:7-9; 2 Cor 11:4; cf. also 1 Cor 15:3-5; 11:2; 23; 2 Thes 2:15. There are, moreover, in the Pauline Epistles specific allusions to sayings of Jesus: 1 Cor 7:10; cf. Acts 20:35; 1 Cor 9:4, 14; 2 Thes 3:9; Rom 14:14; Eph 4:20-21; 1 Thes 4:2, 9, 15.

The most striking allusions in Paul to Jesus' words are the following. (1) Doctrinal parallels to Jesus' logia: Phil 2:15b; Rom 2:5-6; Col 2:20-21; Rom 10:4; 15:8; 3:31. (2) The Pauline doctrine of prayer: 1 Thes 5:17; Eph 6:18; 1 Cor 12:3; Phil 1:19; 1 Thes 4:8; Gal 4:6; Rom 8:15; 1 Thes 4:3; Col 3:12b-13; Eph 4:32; 2 Cor 3:3. (3) Paul's statements on the parousia: 1 Thes 5:1-3; Rom 8:22. (4) His teaching on the Christian attitude to others: Gal 5:14; Rom 13:8-10; Gal 6:2, 5; Rom 2:1; 12:14; 1 Cor 4:12b-13a; 1 Thes 5:15; 2 Thes 1:5; Rom 13:7; 2 Thes 3:14-15; 1 Cor 5:4-5. All the preceding illustrate Paul's exploitation of the Master's utterances.

It is perhaps the number of allusions to Jesus' parables which constitute the most interesting examples of the affinity between Paul's exposition of the Christian gospel and that of Jesus Himself. Paul's numerous references to city life have long been adverted to, but his striking use of agrarian metaphors has perhaps been overlooked. Specific references to Jesus' parables are seen by S in 1 Cor 4:1-5 (the Faithful Steward), in 1 Cor 9:7b (the Vineyard), in 2 Cor 11:2b (the Virgins), in 1 Cor 7:29-31a (the Lukan Wedding Feast), in Rom 4:4-5 (the Owner of the Vineyard), in Eph 2:1-22 (the Prodigal Son), in 1 Cor 5:6b (the Leaven), in 1 Cor 3:6 (the Markan Parable of Growth).—D. M. S. (Author).

781. G. TURBESSI, "Saggio bibliografico sulla mistica paolina, inquadrato nella restante produzione letteraria relativa all'Apostolo," *RivistBib* 8 (3, '60) 225-250.

The last century and a half may be divided into three periods with respect to publications on St. Paul and his teachings. In the first (1800-1914) one finds destructive and divisive criticism dominating the whole scene with unfortunate consequences. Catholics took a defensive stand making use of outmoded methods; later a more positive approach was adopted with good results. Unfortunately this progress was retarded due to the Modernist crisis at the beginning of the present century. Few studies on Paul's spirituality were published in this period. The second period (1915-1939) is one of assessment of former works. New themes were treated with encouraging results: Paul's theology, his thought categories, his historical, cultural and geographical environment. Though far removed from the Tübingen position, many non-Catholic scholars of this period, besides rejecting Hebrews and the Pastorals, had serious doubts about the authenticity of the Captivity Letters, especially Ephesians. Works on Paul's spirituality amongst non-Catholics fell within three categories: pneumatic mysticism, devotional mysticism and eschatological mysticism. The large number of biographies of St. Paul manifests an interest in his person. Catholic research, encouraged by papal pronouncements but at first handicapped by the Modernist crisis, made itself felt and in the latter part of this second period produced numerous works on Pauline spirituality. (To be continued.)—C. S.

782. H. VAN DEN BUSSCHE, "Comment enseigner saint Paul au séminaire," *Littérature et théologie pauliniennes* (1960) 224-229.

The seminarian should (1) come in contact with the person and the testimony of Paul; (2) read the Epistles before concentrating on special topics for which he is unprepared; (3) observe the evolution of the Apostle's thought from one period to another; (4) finally he should have a synthesis of Pauline theology. To carry out the plan outlined the present four-year Scripture course in Catholic seminaries could be rearranged so that the first three years are given to the exposition of the OT and the NT and the fourth to biblical theology.—J. J. C.

783. A. M. VITTI, "S. Paolo alla volta di Roma," *BibOriente* 3 (2, '61) 48-52.

Romans, 1-2 Corinthians

784. A. DESCAMPS, "L'actualité de l'épître aux Romains," *Littérature et théologie pauliniennes* (1960) 11-16.

D presents some general reflections on the eternal value of the letter. (1) Its themes concern the very principles of Christianity, faith, justification, the lot of Israel. (2) Paul writes as a prophet, a spokesman for God, like a new Moses on a new Sinai. (3) In addition he possesses charismatic gifts, for the Damascus experience was a charism as well as a commission for the apostolate. (4) Also Paul here manifests clearly his ability as a theologian. In a digression, D discusses how form-criticism can fruitfully be applied to the Epistle. In conclusion, one realizes that under these various headings Romans offers in the highest sense of the term a source for faith, theology and Christian life.—J. J. C.

785. J. M. GONZÁLEZ RUIZ, "La epístola a los Romanos, diecinueve veces centenaria," *EstEcl* 34 (133, '60) 159-176.

What was Paul's concrete purpose in writing a long and weighty letter to the Christian community at Rome which he had not founded or visited? And what is the specific message of this letter which Paul boldly refers to as "his gospel"?

Romans marks a strategic point in the development of Christianity because it indicates and symbolizes the turning from Jerusalem towards Rome as a new center of apostolic activity. Paul's purpose is to create a bond of spiritual solidarity with the Roman community which will guarantee the ecclesiastic character of his projected apostolate to the ends of the earth (Spain). The letter also marks the transfer of powers from the old people of Israel to the new and definitive people of God. This explains the note of nostalgia which accompanies Paul's grateful recognition of the historical primacy of Jerusalem as the birthplace of the Church, and the charitable return for spiritual favors manifested in the collection for the "saints" of Jerusalem. In Romans Paul appears as the initiator under God of the Roman centralization of the Church, henceforth universal, ecumenical, totally autonomous and independent of Judaism. This Pauline initiative received its definitive character and approval from the fact that Peter came to reside in Rome as head of the Church. Because the Epistle to the Romans contains the profoundly apostolic reason underlying this residence, it can be considered as the constitutional charter of the true ecumenical Church.

The strategic historical situation of Romans also explains the universality of its central message: the relationship of men to Christ in the new economy of salvation. What was man before Christ? What is he without Christ? What has Christ done for man in the order of salvation? The Christian answer to these questions, as well as the reply to the Marxist critique of

Christianity, is found in the teaching of Romans on sin and death, reconciliation and resurrection. It is this universally valid response to the true "alienation" of man that gives to the letter its vitality and urgency even after nineteen hundred years. The rereading of it today can be a potent antidote to the perennial temptation of the "ghetto" mentality.—F. P. G.

786. S. LYONNET, "Justification, jugement, rédemption, principalement dans l'épître aux Romains," *Littérature et théologie pauliniennes* (1960) 166-184.

Paul effected a double dissociation in the synthetic conceptions of justification, judgment and salvation offered him by the OT. The first dissociation was between justification and salvation: the Christian "is justified" by faith and baptism, but he "will be saved" only with the second coming of Christ and the resurrection of the body at the parousia. The second dissociation was between justification and judgment. Jesus Himself had implicitly stated a dissociation between the eschatological judgment and His first coming. An exegesis of Rom 3 and of Ps 143 which it cites, comparison with Qumran's exegesis of this psalm, and a closer examination of other passages in Romans, allow us to exclude from the Pauline notion of Christian justification any idea of judgment, and to reserve this latter term to designate, as does the NT in general, the final judgment. What is true of Paul seems equally true of John. A study of John's use of "judgment" helps us understand better Rom 8:3, and to appreciate the sense in which Calvary, for both Paul and John, anticipates the verdict of the eschatological judgment.—S. B. M.

787. E. TROCMÉ, "L'Épître aux Romains et la méthode missionnaire de l'apôtre Paul," *NTStud* 7 (2, '61) 148-153.

Paul's main reason for writing to the Romans was to instruct them how to become firm in the faith. Much of what Paul says in this letter could have been a mere elaboration of his oral teaching, but the well-defined structure of 1:16—15:14 argues to a document already written for a situation that Paul met frequently in his missionary activity. Every time that Paul founded a new church there was a crucial period between the tearing away from the synagogue and the forming of a Christian community. The remarkably structured document in Romans was designed to prove to the baptized that they were capable of living a moral existence conformable to the will of God outside the Jewish system, on condition that they formed a closely knit new community.—R. P. B.

788. G. EICHOLZ, "Der ökumenische und missionarische Horizont der Kirche. Eine exegetische Studie zu Röm. 1, 8—15," *EvangTheol* 21 (1, '61) 15-27.

In Paul's mind the ecumenical and missionary aspects of the Church were elements that concerned the very existence of the Church. His connection with the church at Rome was not that of a founder but was nevertheless the strong bond or communion which unites those who have been called. To visit Rome

on his way to Spain had long been Paul's desire. He looked forward to the opportunity to greet those united with him in obedience to Christ and to correct their false ideas about Him. By his collection of alms from the Gentiles for the poor of Jerusalem he indicated the debt the individual churches owed the church at Jerusalem. It was especially a sign of the oneness that transcended all other divisions separating Christians. His anxiety personally to spread the good news to the whole world was fired by his apocalyptic perspective of the world and by obedience to the Lord he served and was ruled by. For him not to include all men in his message would be for Paul a mutilation of the message itself. The universality of his prayer, his real and not merely rhetorical use of the salutation "brothers" (1:13), his feeling of indebtedness to communicate the Spirit to the whole world, "to Greeks and to foreigners" (1:14), are some signs of Paul's understanding of the Church as a unifying force which is destined for all men.—H. J. H.

789. S. LYONNET, "Le péché originel en Rom 5,12. L'exégèse des Pères grecs et les décrets du Concile de Trente," *Biblica* 41 (4, '60) 325-355.

The writer examines the doctrine of the Greek Fathers about original sin in order to prove the existence of an exegetical tradition referring Rom 5:12 to original sin and thus to justify two decrees of the Council of Trent (Denzinger, §§ 789, 791), especially the second of these which is based upon the doctrine of the Catholic Church as taught all over the world. For this purpose L examines two questions: (1) In what sense have the Greek Fathers understood the expression *eph' ho*? (2) What is the meaning they give to the verb *hēmarton*?

(1) Until the Council all Latin writers, with some rare exceptions, followed the Vulgate reading *in quo*. But after the Council that rendering began gradually to lose ground until it became definitely rejected in the twentieth century. The Vulgate rendering, erroneous though it is, is a direct proof of the existence of original sin; but the Greek and modern rendering *eo quod* provides a more solid ground for the existence of original sin. (2) The words "all have sinned" are taken by the majority of the Greek Fathers to refer to personal sins. But personal sins, as Cyril of Alexandria explains, are considered by Paul in relation to *eph' ho*, i.e., adults have sinned because they have inherited from their first parent a nature already corrupted by sin, a nature which is communicated to all those who derive from Adam by carnal generation. Hence the universality of original corruption or original sin, and the necessity of baptism for infants as expressly defined in the second of the two decrees.—P. P. S.

790. C. SPICQ, "*AMETAMELĒTOS* dans Rom., XI, 29," *RevBib* 67 (2, '60) 210-219.

The word *ametamelētos* occurs only twice in St. Paul, in Rom 11:29 and in 2 Cor 7:10, but unfortunately the Vulgate does not convey its full significance. A glance at Greek literature uncovers certain nuances. The connotation of

immutability and absoluteness is connected with its use in the early Greek philosophers. It is often used in the early Christian era to indicate a decision or feeling that is lasting. In Paul the meaning is "definitive" or "decisive." In Rom 11 he is teaching that the Jews remain inalterably a people loved by God, not because of some binding contract but out of a gratuitous gift. The word conveys two notions harmonious with the scriptural picture of God as the perfect giver: He is inalterable and unselfish. God's gifts are "irrevocable" because His love is constant.—R. P. B.

791. E. KÄSEMANN, "Gottesdienst im Alltag der Welt (zu Rm 12)," *Judentum, Urchristentum, Kirche* (1960) 165-171.

The parenetic tradition of the NT has been derived from different traditions which frequently have been only slightly Christianized. This fact clearly indicates that the NT does not know ethics in our modern sense of the word as a system logically developed from one central theme. But conversely we find no casuistic ethics, no collection of individual commandments. In view of this situation Rom 12 introduces a new stage of Christian ethics. K then proceeds to interpret the chapter. He wishes to show that the spiritual service of the Christians paradoxically means that they should dedicate their bodies for the service of the world. Paul never separated God's gifts and man's duties (*Gabe und Aufgabe*). Though Rom 12 is not a system of Christian ethics, for the first time in the Church the whole action of the community was viewed from a common perspective and in the daily life of the world theology determined the response of faith to the call of grace.—H. v. B.

1-2 Cor, cf. § 5-836.

792. [1 Cor 1:24]. L. A. ROOD, "Le Christ comme *dynamis theou*," *Littérature et théologie pauliniennes* (1960) 93-108.

In using the term "power of God" Paul knew the background and the nuances which the expression would have for his Greek readers. He does not, however, give any mystical or magical meaning to the words. Rather he follows in the prophetic line and its concept of redemptive history. In the OT there is meditative reflection not based upon a philosophy of the visible world or on an analysis of personal human experiences, as frequently happened among the Greeks. Rather, like the prophets, Paul's meditation rethinks the great events of the Exodus and of the covenant on Sinai which revealed the power of the God of Israel. In addition Paul also includes another momentous event, the fact that Christ redeemed us by His blood, and His power is communicated to us in God through the Spirit.—J. J. C.

793. [1 Cor 13:4-7]. J. MCGOVERN, "The Gamut of Charity," *Worship* 35 (3, '61) 155-159.

"Each one of these terms was selected in an attempt to express Paul's own experience of the risen Christ and his reflection on the gracious kindness of God revealed in Him (Tit 2:11)."

794. [1 Cor 16:22]. J. J. O'ROURKE, "Maranatha," *Scripture* 13 (21, '61) 24-26.

A discussion of the meaning and doctrinal significance of the word.

795. [2 Cor 3]. W. C. VAN UNNIK, "La conception paulinienne de la nouvelle alliance," *Littérature et théologie pauliniennes* (1960) 109-126.

Among the many titles Paul uses to characterize his mission, the title "minister of the New Covenant" has been little noticed by commentators. But Paul himself deemed it important and considered that he was truly preaching the New Covenant. Proof that the New Covenant is at the forefront of Paul's thought is given in the fact that Paul uses the concept without using the words (2 Cor 3:3); that without a word of explanation he reminisces on ideas connected with it (2 Cor 3); that the theme of 2 Corinthians draws its consistency from ideas profoundly touching the people of the New Covenant. The nature of the latter is explained partly in contrasts with and in enrichments of biblical ideas on the Old Covenant. But the significant Pauline contribution concerns the place of the Gentiles in the New Covenant. How account for the insertion of the Gentiles without implying divine infidelity to the promises made to the Jews? The secret, the *mysterion*, hidden from all eternity and now revealed to the Jews, must be accepted by the Jews. They refuse the message whereas the Gentiles eagerly receive it. The proof that the Gentiles are sons of God is that God has sent into their hearts the Spirit of His Son (Rom 8:16). —T. J. L.

796. J. CAMBIER, "Connaissance charnelle et spirituelle du Christ dans 2 Co 5:16," *Littérature et théologie pauliniennes* (1960) 72-92.

Two kinds of knowledge are contrasted in 2 Cor 5:16. Spiritual knowledge, grounded in religious experience, is opposed to natural knowledge of a historical person. But the exact meaning of the contrast is not readily grasped, a fact that is apparent from the history of interpretations. To be correct, the interpretation must give an account of the profound religious significance of *ginōskein*, of *kata sarka*, of the past tense of *egnōkamen*, and of the word *Christon*; it must respect the structure of the verse and the parallelism of the three stichs; it must have regard for the general and particular polemical context; it must correspond, finally, to the spirit of Paul. The interpretation may be paraphrased: From now on (from the moment of Christ's Resurrection and the beginning of eschatological time) we, Paul, will judge no one according to the flesh (naturally, historically, according to human appearances). However, there was a time in our life when we did know Christ according to the flesh (before the vision at Damascus). But now we no longer judge anyone in this manner.

The interpretation of *Christon* is very important for the understanding of the whole text. Paul uses the term "Jesus" to designate the incarnate Son prior to His Resurrection, and the term "Christ" to designate Christ risen from the dead. The latter term retains this meaning in the verse under dis-

cussion but in the context has an additional connotation, the resurrected Christ who had also a historical role.—T. J. L.

797. [2 Cor 5:18-19]. H. SCHLIER, "La notion paulinienne de la Parole de Dieu. *Theos . . . themenos . . . ton logon tēs katallagēs*," *Littérature et théologie pauliniennes* (1960) 127-141.

(1) God has made His word dwell among us. Insofar as it is the word of salvation, it is the word of the new creation, and in it is revealed the eternal mystery of Christ, and with it the day of salvation has dawned. (2) The word of God dwells first in the revelation of Jesus Christ in the gospel of the Apostle who guards it through the power given by the Holy Ghost. In this same revelation the ministry of the word and of the apostolate were entrusted to Paul. To the freedom which the word proclaims and effects Paul has consecrated his entire life. (3) The word of God placed on the lips of the Apostle makes present the saving event and the blessings of salvation. This presence is not the immediate one of the Savior at the time of the parousia, but a mediate and provisional presence which demands the obedience of faith. (4) The word of God is handed on in the ministerial word of the Church which guards, unfolds and shapes the word of the Apostle. In the Church there is also the charismatic word which is so united with the word of the ministry that it is founded upon it and governed by it.—J. J. C. .

Ephesians—Hebrews

798. L. CERFAUX, "En faveur de l'authenticité des épîtres de la captivité. Homogénéité doctrinale entre Éphésiens et les grandes épîtres," *Littérature et théologie pauliniennes* (1960) 60-71.

C maintains (1) that the great Pauline Epistles announce the themes of mystery found in the Epistle to the Ephesians and uses 1 Cor 2:6 ff., Rom 11:33 and the liturgical doxology of Rom 16:25-27 for comparative purposes; (2) that Ephesians takes up the essential themes of the great Epistles, the theme of "gospel" (Eph 1:13) "to make known the mystery of the gospel" (Eph 6:19), also the connection of faith and charity with the understanding of mystery in Eph 3:17-19. Some secondary themes bring us to parallel conclusions: that of Church, of resurrection, of the Body of Christ. New signification is given familiar words such as church, body, mystery, setting the tone for a new synthesis: the gospel becomes mystery, the Resurrection of Christ now signifies Christ raised in glory, local churches become the Church universal already raised with Christ in heavenly glory. External pressure coming from Asia favors evolution in the direction of heavenly mystery, yet this evolution follows according to the internal law of homogeneity.—W. J. H.

799. H. CHADWICK, "Die Absicht des Epheserbriefes," *ZeitNTWiss* 51 (3-4, '60) 145-153.

There must have been many Gentile churches which owed their existence to missionaries who were completely outside the Pauline group. Ephesians

emphasizes the unity of the universal Church in order to lay the theological foundation for union. The one Church includes Jewish Christians; the Gentile church is not an independent community, and there are not two Churches. But within this *one* Church the Gentile communities must in a special way look up to the Apostle who is their unique representative, who has the solicitude of all the churches, whose sufferings complete those of the Lord Himself. In other words, Ephesians meets a situation in which many Gentile churches, though founded quite independently of Paul, realize their common bonds with him and their personal loyalty to him.—J. Bz.

800. C. COLPE, "Zur Leib-Christi-Vorstellung im Epheserbrief," *Judentum, Urchristentum, Kirche* (1960) 172-187.

After a bibliography of the numerous writings on the subject beginning with 1930, C presents a discussion of the body of Christ in Ephesians with special attention to the view of H. Schlier, later developed by E. Käsemann, both of whom derive this term from a Gnostic soteriological myth. There follows an exposition of the interpretation of F. Mussner who starts *ab ovo* and concludes that the term has nothing to do with a Gnostic myth. As representative and contrasting opinions C studies the theses of Schlier and Mussner and concludes that in Ephesians we do not have a Gnostic soteriological myth nor do we have a genuine Christian one. Perhaps the idea is rather a speculative philosophical concept. If we ask why Paul uses the term, we may answer with a hypothesis: he started with the Jewish apocalyptic idea of the Son of Man and ended with the idea of the metaphysical heavenly man in order to interpret this apocalyptic idea for a Gentile audience. Similarly we must look upon the concept of the body of Christ in this context as a reinterpretation. Therefore the use of the term "body of Christ" in Ephesians lies midway between a prophetic and a Gnostic meaning.—H. v. B.

801. [Eph 5:14]. R. ORLETT, "Awake, Sleeper!" *Worship* 35 (2, '61) 102-105.

The hymn expresses the baptismal joy of the Christians.

802. B. S. MACKAY, "Further Thoughts on Philippians," *NTStud* 7 (2, '61) 161-170.

The author replies to B. D. Rahtjen's theory that Philippians is a conflation of three letters (cf. § 4-734). (1) M examines the arguments of Rahtjen, and (a) rejects the three pieces of external evidence adduced in favor of conflation (the Syriac *Catalogus Sinaiticus*, Georgius Syncellus' *Chronographia*, and Polycarp's letter to the Philippians); (b) and proposes a solution to each of the internal difficulties urged against unity, namely, those arising from change of tone, style and content. (2) He argues for the unity of Philippians on the grounds of an underlying homogeneity of ideas and consistency of attitude. (3) Finally, he briefly reconsiders the question of its *Sitz im Leben*,

with speculative suggestions offered particularly on the problem of the apparent time lapse between Paul's receiving of the gift brought by Epaphroditus and his letter acknowledging it.—C. H. P.

803. B. MARTÍN SÁNCHEZ, "El capítulo cuarto de la primera epístola a los Tesalonicenses. Exhortación a la pureza (4, 1-8), *CultBíb* 17 (175, '60) 351-354.

804. E. BARBERO PECES, "La piedad cristiana según las epístolas pastorales. Concepción Paulina de la piedad," *CultBíb* 17 (172, '60) 129-144; (175, '60) 321-334.

805. P. M. BRETSCHER, "Faith Triumphant—Echoes from the Epistle to the Hebrews," *ConcTheolMon* 31 (12, '60) 728-739.

Faith is belief that God "exists and that He rewards those who seek Him" (Heb 11:6); that Jesus is the Son of God, who as high priest made purification for sins, who became *kyrios*. Faith is obedience to God's Word; it includes knowledge of basic Christian truths. Finally, it is a divine power which motivates and activates the Christian in everything. Faith is able to overcome all and reach the heavenly goal. The author of Hebrews is certain that his readers will be faithful, notwithstanding persecution or the tendency to indifference. The faith of Christians today should be modelled after that faith.—J. O'R.

806. W. NAUCK, "Zum Aufbau des Hebräerbriefes," *Judentum, Urchristentum, Kirche* (1960) 199-206.

At the present time there is no general agreement on the division for the main parts of the Epistle to the Hebrews. N first outlines two recent plans, those of C. Spicq and O. Michel, and shows that each has advantages and disadvantages. Then N presents his own suggestion. The letter should be divided into three parts which end respectively at 4:12 f.; 10:30 f.; 13:17. Actually the letter is a sermon developed in three stages: hearing—confessing—obeying. And the letter shows how every sermon should be constructed.—H. v. B.

807. G. BRAUMANN, "Hebr 5:7-10," *ZeitNTWiss* 51 (3-4, '60) 278-280.

The motivation for the obedience of Jesus in connection with His suffering and death occurs as early as Phil 2:8 in a hymn whose *Sitz im Leben* was baptism. One may therefore assume that the expression "save from death" (Heb 5:7) was originally part of the description of baptism. For, according to the early Christian concept, baptism signified a death and a resurrection (Rom 6:3 ff.). Now if this expression actually is derived from the language of baptism, then, as J. Jeremias held (*ZeitNTWiss* 44 [1952-53] 107-111), the phrase "save from death" (5:7) means to save from a death already *suffered* and not from a death which is imminent. Thus the author of Hebrews took over the expression and placed it in a new setting.—J. Bz.

808. [Heb 12:5-11]. G. BORNKAMM, "Sohnschaft und Leiden," *Judentum, Urchristentum, Kirche* (1960) 188-198.

In the NT there is nothing exactly like the Greek idea of *paideia*. The text which most fully develops the idea, Heb 12:5-11, is quite different from the Greek viewpoint and belongs within the stream of the OT and Wisdom literature, especially Proverbs and Ben Sira. Suffering, the theme of Heb 12:5-11, is a punishment from God and the expression of His love. But behind this and similar passages lies always the problem of God's justice, His treatment of His own and His Chosen People. But this question arises only in Wisdom literature; it is not found in early passages of the OT.

In the NT, on the other hand, there is no problem of theodicy, and the reason is Christology. Since Christ came we live under grace. For that reason when we say that Heb 12:5-11 belongs with Jewish Wisdom literature we have not yet pointed out the distinctive character of the passage which is that of suffering considered in relation to Christ. Because of the sonship of Christ we can speak about a human father's *paideia* in comparison with that of the divine Father. But Jesus, as the Son, has opened up a new horizon of divine *paideia* and given a new meaning to the sonship of the faithful. And of Him it can be said, "Although He was the Son, he learned from what He suffered" (5:8), but of the faithful it can only be said, "Because you are sons, you suffer the discipline of God." For this reason there cannot here be a question of the old problem of theodicy.—H. v. B.

Catholic Epistles—Apocalypse

809. R. LE DÉAULT, "Le Targum de *Gen.* 22, 8 et 1 *Pt.* 1, 20," *RechSciRel* 49 (1, '61) 103-106.

J. Daniélou, *Bible et Liturgie* (1951) 369, has suggested that the patristic commentaries on Exodus connect the choice of the paschal lamb on Nisan 10 with the text of 1 Pt 1:20. A study of the ancient recensions of the Palestinian Targum adds another element which does not exclude the reference to the paschal lamb nor to Isa 53:7, namely a pre-election of the lamb on the part of God. Thus the paschal typology fuses with that of the sacrifice of Isaac. Since allusions to the person of Isaac and his sacrifice occur in the NT (Gen 22:12 [LXX] and Rom 8:32), it is not unlikely that in the background of 1 Pt 1:20 one can find traces of the popular tradition that this lamb was eternally "prepared" to take the place of the human victim, Isaac.—J. J. C.

810. M. PEINADOR, "El problema de María y la Iglesia. La interpretación de Apocalipsis XII, 1 ss.," *EphMar* 10 (2, '60) 161-194.

The connection between Mary and the Church, especially as alluded to in Apoc 12, has been treated in recent articles by A. Feuillet [cf. § 4-175] and A. Kassing. Both stress the eminently ecclesiological significance of the vision and restrict a Mariological meaning to v. 5, Feuillet to Mary's spiritual motherhood, Kassing to her physical motherhood of Christ. Feuillet's insight is to

stress that St. John's Marian doctrine is inserted in his ecclesiology which sees the Virgin as the point of continuity between the two economies. His interpretation of Apoc 12:5 as a metaphorical reference to Calvary is novel and fruitful. Kassing's contribution is to view Mary concretely as an individual member in a collectivity rather than as the representative or archetype of a society. In trying to determine, according to the mind of the seer, (a) what part the Virgin plays, and (b) what is the relation between Mary and the Church, we find that our views are in substantial agreement with both these authors. A complete interpretation of v. 5 should take into consideration Mary's unique position at the point of transition between the old and the new people of God. With respect to the chosen people of old, Mary's giving birth comes as the culmination and the realization of the Messianic maternity of the chosen people. With respect to the new people, the mystery of the Incarnation, as including Mary's giving birth, radically constitutes her as Mother of this new people, the Church.—R. P. B.

811. K. WENNEMER, "Der Christ und die Sünde nach der Lehre des ersten Johannesbriefes," *GeistLeb* 33 (3, '60) 370-376.

John warns his Christians against the Gnostic errors which would make sin a harmless thing. In 1:7—2:2 he states that the Christian must confess that he is a sinner in order to "walk in the light." Christians can sin. In 5:16 John exhorts the Christian to pray for a brother who sins and "God will give him life." This sin, although it is not what John calls a "mortal sin"—equivalent to a sin against the Holy Spirit—still causes the loss of the supernatural life which God restores in answer to prayer. Christians can, therefore, commit sin, even sin which loses supernatural life. Yet, in 3:4-10 and in 5:18 John says that "one born of God does not sin," in fact he "cannot sin" because "God's nature abides in him." The dilemma should not be solved by a weakening of either of the two horns. It can be resolved by remembering that the sinlessness of the Christian is for John a consequence of the divine principle of life which he has since his rebirth and that this divine principle does not act magically. It gives every Christian the power to live sinlessly, but it requires his free cooperation and this can fail.—W. A. B.

812. H.-P. MÜLLER, "Die Plagen der Apokalypse. Eine formgeschichtliche Untersuchung," *ZeitNTWiss* 51 (3-4, '60) 268-278.

The visions of the plagues of the Seven Seals (Apoc 6:1-17; 8:1), the Seven Trumpets (8:8—9:21; 11:15-19) and the Seven Bowls (16:1-21) have been constructed according to a scheme discernible in the E and P plague narratives of Exodus. At the center of each vision of the Apocalypse stands the figure of the mediator, the author of the plagues, so that the mediator plays the role of the magician.—J. Bz.

813. A. KASSING, "Das Weib und der Drache (Apk 12, 1—6. 13—17)," *Bib Kirche* 15 (4, '60) 114-116.

BIBLICAL THEOLOGY

814. B. BAUR, "Mensch und Christ. Das christliche Tugendleben," *ErbeAuf* 36 (6, '60) 419-427.

Discusses the supernatural life and its growth; natural and supernatural virtue; the laws according to which Christian virtues develop.

815. E. BISER, "Der wunderbare Tausch. Das Mysterium der Menschwerdung im paulinischen und johanneischen Denken," *BibKirche* 15 (4, '60) 111-113.

816. P. BLÄSER, "Eucharistie und Einheit der Kirche in der Verkündigung des Neuen Testaments," *TheolGlaub* 50 (6, '60) 419-432.

Although John omits mention of the institution of the Eucharist, Jn 17:21 equivalently states that the purpose of the Eucharist is the Church's unity, since the washing of the feet and the high priestly prayer clearly presuppose the Eucharist. Since in all cultures the meal was intended not only for nourishment but also to bring about and give expression to fellowship, the institution of the Eucharist at and as a meal indicates Christ's intention to make it a bond of unity. This is all the more so, since it was the Passover meal (according to Luke at least), bringing together at Jerusalem Jews from all over the world, which Christ "fulfilled" in the Eucharist. The Mishnah shows that at this celebration each year Jews relived the events which made their nation a close unity, separated from all other nations, the people chosen to be God's own through the Sinai Covenant. The words of consecration of the cup in all the traditions show that the Covenant is made present and mysteriously realized in the Eucharist. The terms used in connection with the Eucharist in 1 Cor 10:16-17 and 11:27-30, terms such as *anamnēsis* ("real effective representation"), *ekklēsia* ("God's people actually assembled in the Eucharistic celebration"), and *koinōnia* (for partaking of the Eucharist and fellowship of believers), further spell out this unity. The fact that 1 Cor 12:13; Gal 3:28 and Eph 4:1-6 connect the Church's unity with baptism does not contradict the present thesis, since Paul sees baptism and the Eucharist themselves in intimate unity.—E. F. S.

817. J. DE COCK, "La personalità corporativa," *BibOriente* 3 (1, '61) 1-5.

The idea of a corporate personality, developed by J. de Fraine in *Adam et son lignage* (1959) [cf. § 5-619r], helps to explain the doctrine of original sin and of the Mystical Body.

818. H. F. DAVIS, "The Son of Man—I. The Image of the Father," *Furrow* 12 (1, '61) 39-48.

819. P.-Y. EMERY, "La méditation de l'Écriture," *VerbCaro* 56 ('60) 339-368.

(1) It is essential to search the Scriptures in order to have eternal life, for the word of God is a kind of sacrament. (2) The four stages of meditation

(reading, reflection, prayer, contemplation) both involve and clarify one another. The whole process should lead to union with God. "Prayer is simply interior desire turning to God and calling upon Him who reads hearts" (Calvin), and who grants us the gift of knowing Him personally. The object of contemplation is the mystery of God's love; only love can comprehend and share love. Reading and reflection consist in attentive listening to God's speaking; prayer and contemplation consist in our speaking to God. Thus, God's word comes to us and returns to God, having produced its effect in us. (3) How should we meditate? "By discovering the heart of God in the word of God" (Saint Gregory the Great). To meditate is to unite oneself to Christ through love by pondering and assimilating His word.—P. G.

820. E. FLOOD, "Come, Lord," *Worship* 35 (2, '61) 74-83.

A discussion of NT eschatology and its relevance for the Christian of today.

821. J. GUILLET, "Devoir d'état et attente du Royaume de Dieu," *Christus* 8 (29, '61) 6-23.

For one who seeks first the kingdom of God and His justice the duty of one's state is no longer an idol which devours him nor a crushing slavery; it is the very way by which the kingdom comes.

822. P. DE HAES, "Zonde en zondigheid volgens bijbelse perspectieven" [The Biblical View of Sin and Sinfulness], *CollMech* 45 (5, '60) 459-480.

In the older portions of the OT the notion of sin is rather collectivistic and formalistic; but the prophets emphasize its personalistic nature as a breaking away from God and His covenant. Sin springs from the heart; redemption will bring a new heart and a lasting covenant. The NT, by its revelation and realization of the personal relation of love between God and man through Christ, finally discards the idea of sin as a mere breach of law. It brings out the relevance of our sinful acts in the cosmic struggle of the satanic powers against the establishment of the kingdom of God.—P. K.

823. H. HAUBST, "Wort Gottes und Theologie," *TrierTheolZeit* 69 (5, '60) 257-274.

In a general way theologians who call themselves Christian agree fundamentally that in Christ God has spoken in a way which is meaningful for salvation. Even Bultmann and his followers would like to retain this minimum; cf. the frequent occurrence of the phrase, "God's decisive action in Christ," in B's writings. That he means thereby nothing more than a subjective conviction seems to follow from the fact that B classifies as myth so much NT teaching (e.g., Christ's Resurrection) and practically restricts our knowledge of Christ to the kerygma. This conception is at opposite poles with the biblical teaching which sees the Logos within the divine life, consubstantial with the Father, the expression of His self-knowledge and of His communication *ad extra*; cf.

Jn 1:3; Gen 1:3; Heb 1:3. To restore and call fallen mankind back to God, the Word assumed a nature capable of suffering, on the analogy of the human spiritual word as communication concealed in an empirical world-body. In Christ God then spoke to us in human fashion by means of what Christ did and said. But the activity of the Word continues both in the inspired word of Scripture, especially as proclaimed in the living teaching of the Church, and in the life-giving sacramental word, the divine efficacy of which is given it by Christ to assure in us the affirmative response by living faith to the God-sent word of revelation.—E. F. S.

824. J. HÉRING, "Entre la mort et la résurrection. Tentative de déblayer un terrain encombré de malentendus," *RevHistPhilRel* 40 (4, '60) 338-348.

Although in general the OT pictures the dead as living a shadowy existence in Sheol, some passages speak of being gathered to one's fathers (Gen 25:8; 35:29), and mention that God is present even in Sheol (Ps 139:8). Survival after death is assumed in both testaments, but the NT brings out with greater clarity that the departed are not in a state of inactivity (*hébitude*). Dives, for instance, is conscious, for he suffers and cleverly argues with Abraham (Lk 16). In Jn 11:26 Jesus promises eternal life, a life which commences even on earth (Jn 3:36). According to Paul, the Christian survives in a conscious state, and the only dark spot in the picture is the nakedness, i.e., being without a physical body (*corps physique*), a loss amply compensated for by the certainty of being with Christ (2 Cor 5:1-10). Paul also tells us that the resurrection body already exists in germ. This is the meaning of the term "inner man" (Rom 7:22; 2 Cor 4:16; Eph 3:16). Nothing, however, about the state of life after death can be deduced from the Pauline term *koimasthai*, a synonym for death even in pagan authors. Additional data on life after death is found in the Apocalypse and Hebrews. The souls of the martyrs under the altar await the resurrection (Apoc 6:9), and after death comes the judgment of the individual (Heb 9:27). The remainder of the article discusses the doctrine of reincarnation and the role of theology in the study of the afterlife.—J. J. C.

825. G. KOCH, "Dominus praedicans Christum—id est Jesum praedicatum," *ZeitTheolKirche* 57 (2, '60) 238-273.

Since the middle of the nineteenth century there have been two major theological reactions against orthodoxy: (1) the quest for the historical Jesus and (2) the self-understanding of man. More recently, however, the gospel has been understood as calling, as kerygma. K asks where the basis of this kerygma can be found and how it is possible to have a preaching which evokes faith. He finds the basis of the kerygma in the preaching of Jesus Himself; Jesus calls men to a decision which is based on His own decision. Thus in the encounter with Jesus men discover that in Him person and word stand in complete identity. But if the quest for the historical Jesus is the quest for the

ground of faith, faith would seem to be impossible in the absence of an accurate life of Jesus, and such an account we cannot have.

K finds in the Resurrection the solution to this problem. Easter is God's response to Jesus' faith and God's assurance to the believer that Jesus has appeared as Lord. Through Jesus the image of God has become history, the birth of God has occurred. The Easter event reveals that in the historical Jesus the form of God has become event. In other words, Easter is the appearance of Jesus as the form of God; the Easter event is itself the ground of faith. Through the Easter event Jesus' preaching transforms the preacher into that which is preached. The preaching of the Church is the verbalization of the reality revealed in the Easter event. In the realization of this event faith acknowledges Jesus as the Christ of God, but at the same time faith opens up the way to the historical Jesus without whom faith would be meaningless.—A. J. B.

826. R. LAURIN, "The Concept of Man as a Soul," *ExpTimes* 72 (5, '61) 131-134.

The OT view of man is holistic. Man is not composed of a body and a soul; he is a soul. The latter is not a spiritual entity that enters the body at birth and leaves it at death. It is man in his totality. "Soul is simply the individualized spirit, delimited by its connexion with a body." The NT continues the same unitary concept of man. Man is nowhere conceived of as eternally existing in a bodiless state. Yet the NT also seems to speak of the soul as something that continues to exist after death in a conscious state (Apoc 6:9; Mt 10:28). However, the NT does not consider the *psychē* as a separate entity distinct from the body. The explanation comes from the Resurrection whose effect has been to make the Christian a different kind of man. "He is a 'spiritual (*pneumatikos*) man' while the non-Christian is a 'soulish (*psychikos*) man' or 'fleshly (*sarkikos*) man'" (1 Cor 2:14; 15:45). This is another way of saying that since the Christian is to have a spiritual body, he has now become a "spiritual soul," while the non-Christian remains a "fleshly soul."

In both Testaments the "soul" is an inhabitant of this earth only, a body-spirit unity. Nowhere does the Bible affirm that man is by nature immortal, but the NT expands the OT teaching to show that the believer is one who has the Spirit indwelling, thus giving him eternal life. What exists after death is described in the OT as *rapha'* ("ghost," "shade"), but in the NT the term "spirit" (*pneuma*) seems to indicate "this incorporeal being (cf. 1 Pt 3:18-19; Lk 24:39; Heb 12:23—those not yet clothed with the resurrection body)."—J. J. C.

827. O. MICHEL AND O. BETZ, "Von Gott gezeugt," *Judentum, Urchristentum, Kirche* (1960) 3-23.

To determine the meaning of the term "Son of God" the authors have examined its use in the Ancient Near East, Israel, the LXX, Targums, Midrashim and Qumran. For the Dead Sea Covenanters Ps 2 assumed a

special importance because they saw in it a Messiah who is a purely eschatological figure whom God will raise up from the community and not from Israel as a whole. Furthermore, in the Qumran documents we find an interesting insight into the virgin birth. That this doctrine was a theologoumenon derived from heathen religion was once Dibelius' opinion. But we now know that Qumran also had the theologoumenon of the divine birth of the Messiah. The spiritual "sons of God" including the Messiah are begotten in a human way, but for the Messiah this process still remains a miraculous, supernatural event. According to the sect, divine generation is not analogous to human procreation and the Messiah was born as other men, but his divine generation took place when he was installed in his Messianic office just as in the OT the divine generation of the king consisted in his adoption by God on the day of his enthronement. A virgin birth, therefore, is not a Jewish concept. Nevertheless, the Qumran documents speak of creatures of the final age, of the divine sonship of the elect and of the divine generation of the Messiah. From these considerations it is only a step, the final one, to the miracle of the Messiah's virgin birth.—H. v. B.

828. P. MURAILLE, "Jésus-Christ a sauvé tous les hommes," *CollMech* 31 (1, '61) 6-32.

829. W. B. NEENAN, "Doctrine of Original Sin in Scripture," *IrTheolQuart* 28 (1, '61) 54-64.

The author presents in summary manner the main points of A.-M. Dubarle's *Le péché originel dans l'Écriture* (1958); [cf. §§ 4-874r—876r].

830. K. H. SCHELKLE, "Der Drei-Eine, als Vater, Sohn und Geist. Ein Kapitel aus der neutestamentlichen Theologie," *BibKirche* 15 (4, '60) 117-119.

831. G. S. SLOYAN, "'Primitive' and 'Pauline' Concepts of the Eucharist," *CathBibQuart* 23 (1, '61) 1-13.

Lietzmann's theory that 1 Corinthians gave Christ's Last Supper its significance as a sacrifice meal, and that the Synoptic tradition added the words of institution in virtue of Paul's Ephesian liturgy is based on the two NT traditions and the two liturgical traditions that they led to: joyous celebration and death remembrance. The theory raises two questions. (1) Do the meals of Christ's risen life and those recounted in Acts give testimony to a time when the sacrificial and the eschatological ideas were not joined? (2) Was the primitive Eucharistic action a commemoration in which the words of institution had no part?

NT evidence shows that the tradition which Paul gave to the Corinthians was fully in the spirit of the first layer of gospel tradition and was both eschatological and joyous despite its reference to the redemptive death. There is also some indication that the words of institution did not immediately

comprise a part of Eucharistic practice in Palestinian communities. But the admission that a specific reference to the words and actions of Christ in the Cenacle may have come as a development in certain churches is quite different from saying that the primitive Eucharist contained nothing of the ideas of death and blood sacrifice and that these were a Pauline innovation.—W. K. S.

EARLY CHURCH

832. W. ELTESTER, "Die Siebenarmige Leuchter und der Titusbogen," *Judentum, Urchristentum, Kirche* (1960) 62-76.

E discusses (1) the seven-branched lampstand in the Temple and the synagogue; (2) Josephus' statements concerning the lampstand in the Temple; (3) the representation on the Arch of Titus; (4) the meaning of the lampstand in the Temple. The lampstand was no mere technical instrument. It was a religious symbol, the ancient revered ideogram for God's kingship and the emblem of the divine title *kyrios pantokratōr*.—J. J. C.

833. G. HARDER, "Fragen zum Problem Ecclesia und Synagoge in den ersten Jahrhunderten," *TheolLitZeit* 85 (2, '60) 153-154.

The author first presents the thesis of G. Strecker, "Christentum und Judentum in den ersten beiden Jahrhunderten," (*EvangTheol* 16 ['56] 458-477), who held that by the Resurrection of Jesus a new people of God was established which was distinct from Israel. In discussing this position H offers these criticisms. Strecker would make a fixed entity out of living Judaism. Furthermore, opposition between the early Church and Judaism cannot be taken as the basis for the study of the problem. Rather in early Christianity the important question was which is the true people of God, and it was this question which led ultimately to the separation of the Christian community from Judaism.

Quite different from Strecker is the approach of L. Goppelt, *Christentum und Judentum im 1. und 2. Jahrhundert* (1954) who emphasizes the continuity between Judaism and Christianity and insists that only through the application of historical method to the sources can one determine the various stages in the separation of the Church from the synagogue.—O. M.

834. R. A. KRAFT, "Barnabas' Isaiah Text and the 'Testimony Book' Hypothesis," *JournBibLit* 79 (4, '60) 336-350.

Through an examination of the complex relationships between quotations of seven Isaiah texts common to Barnabas and other early Christian writers, K studies the relationship of Barnabas to the "testimony tradition" reflected in these writers. He rejects Harris' oversimplified testimony book hypothesis because it cannot explain why these early Christian writers quote in widely differing textual form frequently used Isaiah passages, nor why the little used passages were not more widely used. Yet Barnabas did employ sources of some sort. Furthermore, collections of testimonies existed in the first century A.D., as the 4Q Testimonia prove. Also, there seems to be a literary relation-

ship between certain passages with peculiar variants, which appear in otherwise independent Christian writings. Hence Barnabas may represent an early stage in the adaptation of late Jewish testimony literature by Christian authors. Many of his citations must have come from a late Jewish and early Christian *Schulbetrieb* background which produced short, independent documents of a testimony page nature. Similarly oriented Greek and Semitic communities transmitted similar note pages which were eventually gathered (with some loss) into larger units. Thus various recensions of the same testimony arose. —J. D. B.

835. K. G. KUHN, "Giljonim und sifre minim," *Judentum, Urchristentum, Kirche* (1960) 24-61.

Although in *bSabb* 116a-b there is a basis for ascribing the meaning of "Gospels" to *gilyônîm*, the term in earlier writings has only the sense of "margins of biblical rolls." *Siprê minîm* in the old rabbinic texts designates rolls of OT writings which were in the hands of Jewish heretics or written by them. But in later rabbinic writings, from the end of the 2nd or the beginning of the 3rd century A.D., *minîm* designated heretics outside of Judaism, and the *siprê minîm* lost its special sense of Jewish heretical biblical scrolls and assumed the meaning of religious writings of non-Jewish heretics.

Three passages in the *Tosephta* relate the destruction of the *siprê minîm*, and this movement occurred between A.D. 100 and 135, the period when the rabbis were establishing the Masoretic as the only text. There follows a form-critical analysis of *bSabb* 116a-b which relates a story of how the Christian Gospel was made to look ridiculous. This form-critical analysis is then applied to Lk 19:11-27, a Gospel passage which is similar, not in content but in form.—J. J. C.

836. M. TESTUZ, "La correspondance apocryphe de saint Paul et des Corinthiens," *Littérature et théologie paulinienne* (1960) 217-223.

Though known from Armenian, Latin, Coptic and Syriac versions, the original Greek of the *Correspondence of St. Paul with the Corinthians* was discovered only recently and published by M. Testuz (*Papyrus Bodmer X-XII* [Cologne-Genève: Bibliotheca Bodmeriana, 1959] 50-57). The codex in which the correspondence is found is really an anthology of various writings popular in the primitive Church. The papyrus seems to come from four scribes who wrote in the 3rd and 4th centuries. According to the majority of critics the letters of the Corinthians and Paul were originally composed at the end of the 2nd century, and the contents which deal with Gnosticism favor this dating. That the *Correspondence* originally formed part of the *Acts of Paul* is the view of many scholars, a position with which T disagrees. He reasons that the two works differ in their theological and moral teaching and also in their style. Moreover, the purpose is quite different. The *Acts of Paul* forms an edifying story, while the *Correspondence* has the polemical purpose of answering dangerous adversaries.

With regard to the canonical status of the writing, the small number of MSS shows that the *Correspondence* never enjoyed great popularity in the Church. It did, however, apparently have a certain authority in the Eastern Church during the 3rd century, and, because two of the five extant Latin MSS come from northern Italy, the ecclesiastical province of Milan seems to have held the work in some favor, a fact not without interest for the history of the canon in the West.—J. J. C.

837. W. C. VAN UNNIK, "Die Rücksicht auf die Reaktion der Nicht-Christen als Motiv in der altchristlichen Paränese," *Judentum, Urchristentum, Kirche* (1960) 221-234.

Theory and practice in early Christian ethic point to the fact that the Christian will be judged by the non-Christian according to his way of life. A clear insight into this eschatological way of life of the early Christians can be found in 2 Clement. Here we read that the Christians shall be and can justly be judged by pagans, and the standard of judgment is not the pagan ideal of ethics but that of Christian preaching. However, 2 Clement is not the only example of this outlook. The same teaching occurs even in Paul's letters, e.g., 1 Thes 4:11-12; Rom 13:13; 1 Cor 14:40. And a perfect parallel is found in Col 4:5. All these texts prove that Paul even in his oral preaching insists that Christians should be mindful of how they are regarded by the pagans. In the later development of Christian ethic the point of good works, while it has missionary value, is stressed more for its theological importance, i.e., Christians by their bad conduct should not cause pagans to "blaspheme" the name of the Lord.—H. v. B.

Nag Hammadi Manuscripts

838. J. BOURKE, "Gnosticism and Christianity. The Nag-Hammadi Discoveries," *Blackfriars* 42 (488, '61) 4-19.

"The article is offered . . . as a synthesis of the conclusions drawn in certain of the more important recent publications."

839. F. V. FILSON, "New Greek and Coptic Gospel Manuscripts," *BibArch* 24 (1, '61) 1-18.

After briefly discussing recent discoveries of Greek MSS of the canonical and apocryphal gospels, F concentrates on three of the Nag Hammadi documents, *The Gospel of Truth*, *The Gospel of Philip* and *The Gospel of Thomas*. Although these Coptic writings furnish nothing essentially new concerning the acts and the teaching of Jesus, they provide very valuable information about early Gnosticism which was hitherto known only indirectly from statements of the Church Fathers. The most valuable for NT studies, *Thomas*, confirms the hypothesis of the source Q and shows that the sayings of Jesus were altered and regrouped in transmission. Some logia which are found in the Synoptic Gospels occur in *Thomas* with variants similar to those of the Western text.

Whether any of the sayings ascribed to Jesus are authentic will be determined ultimately by comparison with the canonical Gospels. The picture of Jesus, therefore, remains substantially unchanged.—J. J. C.

840. A. GUILLAUMONT, "Les *Logia* d'Oxyrhynchos sont-ils traduits du copte?" *Muséon* 73 (3-4, '60) 325-333.

None of the philological arguments used by G. Garitte to show that the Oxyrhynchus sayings are a translation from the Coptic [cf. § 5-227] is really convincing. Each of them is discussed here in detail. It seems preferable to conclude that the Oxyrhynchus fragments are an original Greek text and the Coptic *Thomas* a version made from a different Greek recension.—G. W. M.

841. G. GARITTE, "Les 'Logoi' d'Oxyrhynque sont traduits du copte," *Muséon* 73 (3-4, '60) 335-349.

In defense of his original conclusions on the linguistic relationship of *Thomas* and the Oxyrhynchus *logoi*, G here discusses each of the objections raised by Guillaumont [cf. preceding abstract] and reasserts his position. In order to explain the peculiarities of the Greek, G prefers in general to accept the evidence of an attested Coptic version rather than to postulate a hypothetical Semitic-language original.—G. W. M.

842. K. GROBEL, "Light from the Egyptian Darkness," *Pittsburgh Perspective* 1 (4, '60) 9-21.

A description and evaluation of the Nag Hammadi documents.

843. C.-H. HUNZINGER, "Unbekannte Gleichnisse Jesu aus dem Thomas-Evangelium," *Judentum, Urchristentum, Kirche* (1960) 209-220.

The *Gospel of Thomas* in its present form is without doubt Gnostic. But the question arises: what elements did the Gnostic community take over from a written source or from oral tradition? And further questions are whether this material was the same or different from that of the Synoptic Gospels; and if different, was it of equal value? Evidently Thomas made use of an independent tradition, and special attention should be paid to parables which are not paralleled in the Synoptics. Two of these are studied in detail, logion 97, the Parable of the Murderer, and logion 7, the Parable of the Great Fish. Here we discover a truly ancient tradition which not only enlarges the material of the Synoptics and provides an insight into an early independent tradition, but which will also help in testing the interpretation of many Synoptic texts.—H. v. B.

844. W. KROGMANN, "Heliand, Tatian und Thomasevangelium," *ZeitNTWiss* 51 (3-4, '60) 255-268.

In an article contributed to *NTStud* 5 ('59) 276-290 [cf. § 4-532] G. Quispel maintains that the *Heliand* and the *Gospel of Thomas* contain numerous common variants which can be explained by assuming that both *Thomas* and the

Diatessaron of Tatian (the principal source of the *Heliand*) borrowed from the Jewish-Christian *Gospel according to the Hebrews*. However, the texts adduced by Quispel when examined critically fail to prove his position. At any rate, Quispel cannot appeal to the *Heliand* for support of his thesis.—J. Bz.

845. K. H. KUHN, "Some Observations on the Coptic Gospel according to Thomas," *Muséon* 73 (3-4, '60) 317-323.

This study draws attention to "some points which suggest that if the original language of the Gospel according to Thomas was Greek, the Coptic redactor did not perhaps act merely as a translator, and that the work may have had a history of transmission in the Coptic tradition." In addition to philological discussions based on several of the sayings, a comparison with the Sahidic version of the Synoptics shows some influence of this version on the redactor or his predecessors and leads to a re-evaluation of several alleged Semitisms in the work.—G. W. M.

846. G. QUISPEL, "L'Évangile selon Thomas et le 'Texte Occidental' du nouveau Testament," *VigChrist* 14 (4, '60) 204-215.

The author lists a number of variants which the *Gospel of Thomas* has in common with the Western text, and concludes: (1) the Western text is due in part to an extra-canonical tradition which influenced it from its beginning, as evidenced by the Gospel citations of Justin and Marcion; (2) this tradition presupposes a Semitic substratum, probably Aramaic, and comes of a Jewish-Christian setting; (3) this tradition probably influenced also the *Diatessaron* of Tatian, although not necessarily through the Western text; (4) where the *Gospel of Thomas* is in accord with the Western text the question arises whether it has preserved the primitive teaching of its Jewish-Christian source, be it an apocryphal gospel, a collection of sayings or even an oral tradition.—C. H. P.

847. W. R. SCHOEDEL, "Naassene Themes in the Coptic Gospel of Thomas," *VigChrist* 14 (4, '60) 225-234.

In pointing out the similarities which exist between the *Gospel of Thomas* and the Naassene system as described by Hippolytus, the author offers evidence in support of the hypothesis that the *Gospel of Thomas* is a Naassene document. The Naassene themes which he traces in it are: (a) the kingdom of heaven used as a symbol of the inner man; (b) the eating of dead and living things; (c) partaking of "the bubbling spring"; (d) the rejection of sexual differentiation; (e) the view of the Incarnation; (f) the state of rest; (g) the authority of James.—C. H. P.

848. R. McL. WILSON, "Thomas and the Synoptic Gospels," *ExpTimes* 72 (2, '60) 36-39.

Even at this early stage of research on the *Gospel of Thomas* scholars are divided on whether or not *Thomas* is dependent upon the Synoptics. H. K.

McArthur has recently championed such dependence [cf. § 5-230], but he has overlooked the additional evidence of sayings 16 and 78 which suggest a written document as source, either our Gospels or *something like them*. In rejecting the second alternative, McArthur assumes that all changes are matters of editorial revision and not the reflection of other traditions. One should be able to explain deliberate departures from the text at hand; it is primarily the inability to do so that has led many scholars to claim that *Thomas* is independent of the Synoptics. Most of the Synoptic material in *Thomas* is modified by expansion, compression or regrouping, e.g., the Matthean parables of the kingdom, and this without any detectable purpose. One must also consider the fact that, prior to its Gnostic adaptation, *Thomas* may have been much closer to the Synoptic tradition. Ultimately a decision on the dependence question must await complete study of the document; it seems highly probable that *Thomas* knew the Synoptics *at some stage*, but it is too soon to rule out any possibility of independent traditions.—G. W. M.

DEAD SEA SCROLLS

849. F. W. BUSH, "Evidence from Milhamah and the Masoretic Text for a Penultimate Accent in Hebrew Verb-Forms," *RevQum* 2 (4, '60) 501-514.

Many consonantly-indicated penult *u*'s in verb forms of Qumran (1QM being chosen for examples merely because a concordance of it was available) prove that up to some date between 140 B.C. and A.D. 900 all Hebrew verbs were accented on the penult, as is borne out by the fact that so many final short vowels have been lost in the Masoretic vocalization.—R. N.

850. H. A. BUTLER, "The Chronological Sequence of the Scrolls of Qumran Cave One," *RevQum* 2 (4, '60) 533-539.

The Damascus Document represents a more primitive organizational and doctrinal stage in the development of the Qumran community than 1QS. With the earlier stage may be dated 1QpH and 1QH; 1QSa and b and 1QM are a step nearer to 1QS.—R. N.

851. J. CARMIGNAC, "Études sur les procédés poétiques des hymnes," *RevQum* 2 (4, '60) 515-532.

Because we possess Qumran's poetry in its very earliest copies, in some cases with the copyists' indication of strophe, we can draw from it some norms of Hebrew versification more adequate than the Bible itself provides.—R. N.

852. J. GNILKA, "'Bräutigam'—spätjüdisches Messiasprädikat?" *TrierTheol Zeit* 69 (5, '60) 298-301.

W. H. Brownlee (*NTStud* 3 ['57] 195-210 [cf. § 2-157]) finds a reference to the Messiah of Aaron in 1QIs^a's reading of Isa 61:10: "... as a bridegroom, as a priest (*kkwhn*) with a headband . . ." MT is generally corrected, *yākîn* for *y^ekahēn* ("perform priestly service"); cf. RSV, "as a bridegroom

decks himself with a garland." G thinks that the Qumran scribe simply tried to clarify the traditional reading; a similar attempt is found in the Targum, "... like the high priest, who adorns himself with his vestments." There is, in fact, only one passage in which *hkwlm* designates the Messianic high priest, 1QSa 2:19. J. Jeremias' statement that nowhere in late Jewish literature is the metaphor of the bridegroom applied to the Messiah still stands (*TWNT* 4, 1095).—E. F. S.

853. C.-H. HUNZINGER, "Aus der Arbeit an den unveröffentlichten Texten von Qumrân," *TheolLitZeit* 85 (2, '60) 151-152.

Much of the Qumran material remains to be published, and meanwhile many have formed too simple a picture of the sect and its teachings. For example, the eschatological viewpoint differs considerably in various scrolls. As his own distinctive contribution, H presents a discussion of a MS which he has prepared for publication. It is an anthology of prayers, written in the first half of the 1st century B.C. The MS, from Cave IV, is incomplete. In this work we possess a direct insight into the liturgical life of the sect. Incidentally Josephus' statement (*War* 2, 8, 5) which relates that the Essenes in the early morning prayed toward the rising sun can be more correctly understood. It is true that the sect prayed at sunrise (they also prayed in the evening), but their prayer both in its language and its content reflects the piety of the OT.—J. J. C.

854. J. JEREMIAS AND J. T. MILIK, "Remarques sur le rouleau de cuivre de Qumrân," *RevBib* 67 (2, '60) 220-223.

J proposes to locate the "Tombs of the Hurrians (Horites)," mentioned in the description of the 42nd of the 64 hiding places (3Q15 9:7), at the vast necropolis less than 2 miles north of Beit Jibrin. M observes that he no longer holds his earlier localization [cf. § 4-838] of the "Tombs of the Hurrians" at the necropolis southwest of Jerusalem. In the MS of *DJD* III sent to the Clarendon Press in 1959, M abandons the term "Tombs of the Hurrians" for "Tombs of (Beth) Ḥoron." Now, in view of J's note, M returns to the term "Tombs of the Hurrians" and accepts J's localization as more probable.—F. L. M.

855. K. G. KUHN, "Der gegenwärtige Stand der Erforschung der in Palästina neu gefundenen hebräischen Handschriften. 43. Zum heutigen Stand der Qumrânforschung," *TheolLitZeit* 85 (9, '60) 649-658.

K sketches some of the problems and indicates the directions further study must take. Of the Qumran material only that of 4Q and 11Q is discussed; as for Murabba 'at, mention is made of Yadin's discovery this year of additional material in the area between En-gedi and Masada (Israel). 4Q finds are complete and the material is now being edited. Valuable 11Q material is still in the hands of the Bedouin and there are additional difficulties with Jordanian authorities and Allegro. The absence of regular Scroll Team members prevents getting underway the edition of 11Q.

The paleographic study, especially by Cross and Milik, of the Qumran material, ranging from the late 3rd century B.C. to A.D. 68, has put this science on a new and solid basis. The possibility of dating Qumran material more exactly, through advances in paleography, has provided another means of tracing the inner development of the community which existed for two centuries. K, following Milik, identifies the Wicked Priest with the Maccabean Jonathan; the Teacher of Righteousness and his followers would therefore have left Jerusalem for Qumran around 150 B.C. The Covenanters of Qumran are to be identified with the Essenes (the Pious) of Philo, Josephus and Pliny. Discrepancies in their descriptions can be explained by recalling that the ideas and practices of the sect evolved. K does not accept A. Jaubert's theories on the Essene calendar and its application to the Passion narratives.—F. L. M.

856. H. E. DEL MEDICO, "L'identification des Kittim avec les Romains," *Vet Test* 10 (4, '60) 448-453.

The writer adduces fresh evidence drawn from the different orthography of the name "Kittim" in support of this identification. In Gen 10:4 et al. the Kittim (= *kitioi*) are the inhabitants of Cyprus. In Isa 23:1, 12 the name is written *kittiyyim*, but the LXX retains the usual form *kitioi*. In Jer 2:10 and Ezek 27:6 *kittiyyim* is rendered in Greek *chettieim* and *chettiin*. In 1 Mac 1:1 *chettieim* most likely denotes Italy. In Dan 11:30 the *kittym* are *kitioi* in Theodotion and Romans in the LXX. In the Habakkuk Commentary the Romans are called *kty'ym*, and in the War Scroll *ktyym*. In the *Yosippon* the *ktyym* are mentioned in connection with the origins of Rome. It thus appears clear that the Greek translators of the OT could distinguish between *ktyym* = *kitioi* and *ktyym* = *chettieim* and that Dan 11:30 and 1 Mac 1:1 attest the existence of a tradition identifying the *ktyym* with the Romans.—P. P. S.

857. C. ROTH, "The subject matter of Qumran exegesis," *VetTest* 10 (1, '60) 51-68.

The *pēšer*, a familiar term of Qumran literary terminology, is neither commentary nor midrash, "but the inspired application of the terms of the biblical prophecies to the 'End of Days'." Prophecies referring to the End of Days were applied to contemporary events characterized by a ruthless oppression of the Jewish people, the preservation of a righteous remnant and the final triumph of the servants of God. Hence the *pēšer* literature is restricted to a few passages of the prophetic books and does not represent a consistent and complete commentary of any book of the Bible.

An additional note (pp. 65-68) is an attack on H. H. Rowley's criticism (*VetTest* 9 ['59] 379-392) of Roth's book *The Historical Background of the Dead Sea Scrolls* (1958).—P. P. S.

858. H. H. ROWLEY, "The Qumran sectaries: a rejoinder," *VetTest* 10 (2, '60) 227-229.

Answers seven points in the "additional note" to the article of C. Roth above.

859. L. H. SILBERMAN, "A note on the copper scroll," *VetTest* 10 (1, '60) 77-79.

A document from the cabalistic *Emek ha-Melekh* first published in 1648 contains an account of hidden treasure apparently very similar to that of the copper scroll.

860. E. F. SUTCLIFFE, "The Rule of the Congregation (1 Q Sa) II, 11-12: Text and Meaning," *RevQum* 2 (4, '60) 541-547.

There is no escaping the remarkable expression, "if God causes the Messias to be born (,) with them" However, the meal at which this possibility is envisaged should not be called a Messianic assembly, because it was to take place and fulfill its essential functions whether the Messiah happened to be there for it or not.—R. N.

861. G. H. P. THOMPSON, "The Son of Man: The Evidence of the Dead Sea Scrolls," *ExpTimes* 72 (4, '61) 125.

The Qumran Aramaic fragments of Enoch represent other parts of the book but have nothing corresponding to the Similitudes, the part in which occurs the mention of the Son of Man. Therefore Milik concludes that the Similitudes are the work of a Jew or Jewish Christian of the second century. Against this view T argues: If a Christian retouched a Jewish writing, we would expect him to be more thoroughgoing with his baptism of the work into Christianity. If the author was a second-century Jew, would he have used a term like "Son of Man" which was now a definite Christian title of the earthly and exalted Jesus? Therefore it may still be preferable to date the work in the first century A.D. or even earlier.—J. J. C.

862. M. TREVES, "On the Meaning of the Qumran Testimonia," *RevQum* 2 (4, '60) 569-571.

Five unrelated passages from Cave IV called *testimonia* are not Messianic: Deut 5:28; 18:18; 33:8; Num 24:15; (reductively) Jos 6:26. The document is a panegyric of John Hyrcanus I, including a curse for Samaria (rather than Jericho as seems implied by the echo of Jos 6:26).—R. N.

863. S. ZEITLIN, "Recent Literature on the Dead Sea Scrolls: The Sicarii and the Zealots," *JewQuartRev* 51 (2, '60) 156-169.

BOOKS AND OPINIONS

INTRODUCTION

E. FUCHS, *Zum hermeneutischen Problem in der Theologie. Die existentielle Interpretation*, Gesammelte Aufsätze I (Tübingen: Mohr-Siebeck, 1959, paper DM 17.20, cloth 21), x and 365 pp.

864r. J. CAHILL, *CathBibQuart* 22 (4, '60) 451-453.

This series of essays comes to grips with genuine exegetical problems and shows originality in its insights. Existential interpretation is emphasized, but its potential riches are not attained because F fails to consider the problem of theological method. He is also handicapped by the lack of an epistemology to distinguish levels of knowledge.—E. O. G.

J. LEVIE, *La Bible, parole humaine et message de Dieu*, Museum Lessianum, Section biblique, No. 1 (Paris—Louvain: Desclée de Brouwer, 1958, 195 Bel. fr.), xii and 345 pp. [See also §§ 4-286r—288r.]

865r. C. M. CHERIAN, *ClerMon* 24 (11, '60) 427-429.

The first part of the book is praised highly but the second part found to be less helpful. Frequently L supposes that the perfection of revelation and of the Scriptures is to be judged from the clarity of the biblical conceptual content. For that reason L speaks of the imperfect understanding which Paul had of revelation. But this statement holds true only of the conceptual aspect of the revelation granted to the sacred writers. "But to stop here is to fail to look at the Bible in its whole reality, as being essentially the *God-given record* of a personal encounter in which God reveals Himself to man not only through clear concepts but also through this whole diversified human response of faith-obedience.

"An important question is involved here—that of recognizing clearly *the character of biblical revelation*. 'Too often revelation tends to be equated with a series of propositions demanding an assent, to the exclusion of the element of personal experience. But in the history of Israel it is precisely this element of experience that must be emphasized . . .' (*Heythrop Journ.* Oct. 1960, 347). His preoccupation with the conceptual aspect of the Bible explains Fr. Levie's emphatic statement that 'the true greatness of Holy Scripture does not consist in its being a consummation . . . but in its being a point of departure, a foundation, a source (pp. 309, 324 . . .)'."

As a further criticism, C observes: "Holy Scripture is God's special Gift to His Church, and like all His other gifts it is perfect in its own way. If it is incomplete in some sense, it was *not meant* to be more or different. Fr. Levie seems to reduce the word of God in the Bible to the status of a first draft which the Church has gone on perfecting steadily. This idea is unusual. The

Church is invited to keep God's word in her heart, to ponder it and to penetrate its profundities; she is not asked to try to improve upon it."—J. J. C.

R. W. MUNCEY, *The New Testament Text of Saint Ambrose*, Texts and Studies, New Series, IV (Cambridge—New York: Cambridge University Press, 1959, \$6.00), lxxvii and 119 pp. [See also § 5-578r.]

866r. A. WIKGREN, *JournRel* 40 (4, '60) 316-317.

The reconstruction of the Latin NT of Ambrose as it can be derived from his quotations is a valuable contribution. One significant feature of the Latin Father's work is that it is largely based on Greek sources. M might have given us some new and definitive indications of the nature and relationships of Ambrose's Greek text. But unfortunately Alford's Greek Testament (1894-95 edition) has been used as the chief source for the attestation from Greek and versional MSS. And in M's own lists eight or nine important Greek uncial MSS and all papyri are omitted. The versional evidence is also rather eclectically and incompletely given. "It is as though the great discoveries in the twentieth century had never happened."—E. O. G.

GOSPELS—ACTS

Evangeliorum Quattuor Codex Lindisfarnensis Musei Britannici Codex Cottonianus Nero D.IV Permissione Musei Britannici Totius Codicis Similitudo Expressa. Prolegomenis Auxerunt T. D. Kendrick et al. (Lausanne: Urs Graf-Verlag, 1,730 Sw. fr.), Vol. I: 518 plates; Vol. II: xxiv, 295 and 176 pp., 60 plates.

867r. ANON., *TimesLitSupp* 60 (Jan. 13, '61) 31.

This noble achievement deserves unqualified praise and will of necessity supersede all previous studies of this seventh-century Vulgate version of the Gospels. Unlike most medieval manuscripts, the tradition about its origin is excellently preserved in a colophon. In his discussion of the text Professor T. J. Brown concludes that "the archetype of the manuscript was not . . . a Vulgate Bible, but a Gospel Book proper from the neighbourhood of Naples." From convincing analyses of the script, initials, and ornament, Professor Brown and Mr. R. L. S. Bruce-Mitford both conclude that the whole manuscript and decoration were the work of one man, Eadfrith, Bishop of Lindisfarne. An examination of the gloss and fascinating analyses of every facet of the decorations help to make this accomplishment so remarkable.—E. O. G.

P. ALTHAUS, *Das sogenannte Kerygma und der historische Jesus* (Gütersloh: Gerd Mohn, 1958, DM 4.80), 52 pp.

868r. R. MARLÉ, *RechSciRel* 48 (3, '60) 474-475.

Althaus' attack on the concept of history in Bultmann and Gogarten is properly set in a philosophical context. He rightly stresses that the realities

of the NT must not be restricted to their anthropological perspectives and that the gospel, if not the kerygma, is intimately bound up with its historical justification.—E. O. G.

C. BALDUCCI, *Gli Indemoniati* (Rome: Coletti, 1959, 4500 Lire), xlviii and 590 pp.

869r. A. RODEWYK, "De daemoniacis," *VerbDom* 38 (5-6, '60) 301-306.

After a full comparison of true diabolic possession with abnormal psychic phenomena, B gives a clear exposition of the NT occurrences of possession. His advance over previous treatments consists in noting these differences. (1) The symptoms of possession are arbitrary, whereas psychotic syndromes are fixed. (2) The truly possessed react to religious matters, but are indifferent to profane matters. (3) In the case of the possessed, exorcism is expected to produce psychic phenomena (such as knowledge of hidden things) which are not necessarily shown in possession itself; but these phenomena cease immediately after the exorcism.—E. O. G.

G. BORNKAMM, *Jesus von Nazareth* (3rd ed.; Stuttgart: Kohlhammer, 1959, DM 3.60), 214 pp.

———, *Jesus of Nazareth*, trans. I. and F. McLuskey, with J. M. Robinson (London: Hodder & Stoughton, 1960, 21 s.), 239 pp.

870r. ANON., "The Humanistic Approach," *TimesLitSupp* 60 (Feb. 17, '61) RelBookSec v.

Good as it is, B's work is nevertheless still haunted by the 19th-century, liberal, humanistic theories (although he himself rejects them) which attempted to make of Jesus a purely human, non-miraculous figure. B's setting aside of the Fourth Gospel and his rejection of all but one of the sayings from the cross are examples. B insists on the familiar cliché that "No one is any longer in the position to write a life of Jesus." But one must be equally careful to avoid the opposite position: that the Jesus of history differs completely from the Christ of faith.—R. J. D.

871r. E. STAUFFER, *TheolLitZeit* 85 (6, '60) 435-437.

After enumerating six points of agreement with the author, S proceeds to point out two areas of difference. (1) While B thinks that the Spirit (*pneuma*) guarantees the continuity of tradition, and the legitimate unfolding and transformation of the *Jesusüberlieferung*, S holds that only the historical Jesus of Nazareth can give us the Jesus of history. (2) Again, S objects to B's attempt at "Sachkritik mit quellenkritischen Mitteln." According to S the historian's work is "Quellenkritik ohne Sachkritik." Other minor disagreements are listed under five headings and chiefly concern an insufficient utilization of pertinent Qumran material.—O. M.

J. VAN GOUDOEVER, *Biblical Calendars* (Leiden: Brill, 1959, 21 gld.), xiv and 295 pp.

872r. E. LIPINSKI, *EphTheolLov* 36 (2, '60) 483-486.

This examination of the relations between the Bible and liturgical calendars includes many provocative ideas and rich documentation. These abundant sources, however, have not been taken sufficiently into account in the body of the work. Regrettable also is a rather hasty treatment of many problems which need more profound examination.—E. O. G.

A. JAUBERT, *La date de la Cène. Calendrier biblique et liturgie chrétienne, Études Bibliques* (Paris: Gabalda, 1957, 780 fr.), 159 pp., 3 folding charts. [See also § 5-594r.]

873r. W. BEUKEN, "Rond de chronologie van de passieweek" [Concerning the Chronology of the Passion Week], *Bijdragen* 21 (4, '60) 377-385.

After giving a survey of the book and the critical opinion concerning it, B concludes that the recognition and reconstruction of a sectarian calendar which must have been in use in NT times seems to be the most solid part of J's work. But most of the other points she makes remain open to doubt.—P. L. A.

J. JEREMIAS, *Die Abendmahls Worte Jesu*, 3rd ed. (Göttingen: Vandenhoeck & Ruprecht, 1960, DM 16.80), 275 pp.

874r. X. LÉON-DUFOUR, *RechSciRel* 48 (3, '60) 504-506.

This edition maintains the erudition and critical prudence of earlier editions, yet offers substantial revisions. The interpretations of Chwolson, Jaubert, et al. regarding the nature of the Last Supper are impressively refuted; but J concludes in a regrettable spirit of uncertainty. In his literary criticism he shows an increased flexibility and wisdom. His personal opinions on Jesus' refusal to eat the paschal meal and on the translation of *in meam commemorationem* are reiterated despite past opposition.—E. O. G.

J. M. ROBINSON, *A New Quest of the Historical Jesus*, Studies in Biblical Theology No. 25 (Naperville, Ill.: Allenson, 1959, \$2.25), 128 pp.

———, *Kerygma und historischer Jesus* (Zürich—Stuttgart: Zwingli Verlag, 1960, DM 17.80), 192 pp.

875r. R. MARLÉ, *RechSciRel* 48 (3, '60) 470-473.

The principal merit of this work is its survey of research on the historical Jesus and its clear outline of the progress in this field. R possibly over-emphasizes the "theology of the kerygma"; yet he does note the essential

identity in the gospel between Jesus' message and the Church's message. He tends to reduce the paschal event to secondary importance by treating it solely in the subjective awareness of the disciples. Though R's suggested solutions to these problems lack the required depth of treatment, his enunciation of them is provocative.—E. O. G.

876r. F. MUSSNER, *TrierTheolZeit* 69 (6, '60) 384.

The thesis of the book is that the historical Jesus confronts us with existential decision just as the kerygma does. Christianity is therefore not a faith in Jesus but an imitation of His faith. R has given an impressive survey of modern *Leben-Jesu-Forschung*, and his mastery of the literature is impressive.

The following reservations, however, can be made. In the passage basic to his thesis, 2 Cor 4:8-12, R neglects the mention of the redemption of the body. Furthermore, in the NT the Resurrection means the physical Resurrection of Jesus from the dead, preached as an historical fact. In addition, a merely existential interpretation of the ontological categories of the NT kerygma leads ultimately to Gnosis and Docetism. And the really decisive question of the NT is not how did Jesus understand God, the world and Himself, but who was He?—J. J. C.

Synoptic Gospels

H. BALTENSWEILER, *Die Verklärung Jesu. Historisches Ereignis und synoptische Berichte*, Abhandlungen zur Theologie des Alten und Neuen Testaments 33 (Zürich: Zwingli Verlag, 1959, 18 Sw. fr.), 150 pp.

877r. G. H. BOOBYER, *JournTheolStud* 11 (1, '60) 133-135.

Baltensweiler's triple contention in Part II of his dissertation—that the Transfiguration probably coincided with the Feast of Tabernacles, that it assured Jesus of His divine sonship and His true Messianic vocation, and that it strengthened Him to resist the temptation to embrace Zealot conceptions of the Messianic task—rests mainly upon conjectures (e.g., the use of *skēnai* in Mk 9:5) which are not wholly convincing. In discussing in Part III the use the Synoptics make of the Transfiguration, the author finds more solid reasons for his conclusions. His survey of previous work and his own conclusions constitute a useful contribution to the study of the Transfiguration.—G. W. M.

878r. F. J. LEENHARDT, *TheolZeit* 16 (5, '60) 417-419.

B's argumentation is so careful and his expressions so restrained that one can forgive him for limiting his examination of the Transfiguration to its evangelical context without investigating the genre and the objective reality of the original event.—E. O. G.

F. GILS, *Jésus prophète d'après les Évangiles synoptiques*, Orientalia et Biblica Lovaniensia II (Louvain: Nauwelaerts, 1957), 196 pp.

879r. J. COPPENS, *EphTheolLov* 36 (3-4, '60) 700-701.

Gils accomplishes his purpose: to show that Jesus regarded Himself in the prophetic line and was aware of His role as the Suffering Servant of Isaiah. But in reconciling this to Jesus' awareness of being the Son of Man of Daniel, there is a lack of penetration. A fuller consideration of the traditions conserved in the books of Enoch, which the Savior could have alluded to, would have enlightened the development in Jesus' prophetic awareness and self-revelation: from the role of a prophet after the fashion of Ezekiel to the role of the Son of Man with its implications of persecution and martyrdom.—E. O. G.

H. K. McARTHUR, *Understanding the Sermon on the Mount* (New York: Harper, 1960, \$3.50), 192 pp.

880r. S. M. GILMOUR, *JournBibLit* 80 (1, '61) 100.

Setting the interpretation of the Sermon in the context of historical theology, M's book is the most indispensable of recent works on this subject. M, too glibly perhaps, dismisses the charge that Jesus' ethics are interim, and he may not be altogether correct in his insistence (e.g., p. 150) on the finality of Jesus' ethics for the Christian. But these are only minor disagreements with a work of extraordinary excellence.—R. J. D.

B. DE SOLAGES, *Synopse grecque des évangiles. Méthode nouvelle pour résoudre le problème synoptique* (Leiden: Brill; Toulouse: Institut Catholique, 1958, 5,200 fr.), vi and 1128 pp.

———, *A Greek Synopsis of the Gospels. A New Way of Solving the Synoptic Problem*, trans. J. Baissus (Leiden: Brill; Toulouse: Institut Catholique, 1959, 45 gld.), 1128 pp. [See also §§ 5-287r, 583r—584r.]

881r. B. DE SOLAGES, "Mathématiques et Évangiles. Réponse au R. P. Benoit," *BullLittEccl* 61 (4, '60) 287-311.

B's principal criticisms of the mathematical analysis of the Synoptic problem [cf. *RevBib* 67 (1, '60) 93-102] can be summarized under three headings. (1) The methodology employed necessarily oversimplifies the problem: it excludes complex solutions; it does not allow for mutual interdependence; it assumes that the genesis of one part of a text cannot contradict other parts; and it postulates that X is one source. These criticisms indicate that B does not appreciate the significance of the methodology employed. Complex schemes and mutual interdependence are not excluded, but can be treated as variations of the simple schemes whenever there is sufficient reason to justify the added complexity. X, the unknown, was deliberately employed to avoid prejudging the nature of the unknown sources. Thus, though the analysis did prove that

there was no one source common to the three Synoptics, it did not rule out Q or an Aramaic Matthew.

(2) By an analysis of selected sections, B tried to show that statistical calculations based on word counts are misleading. He feels that one should rely more on an analysis of characteristic words. A careful re-examination of the same sections, supplemented by a consideration of the relative ordering of words and pericopes, shows that the conclusions based on the calculus are not misleading. The strength of the statistical analysis rests on the large number of texts considered, rather than the individual words proper to the critical text chosen.

(3) Finally, B criticized the omission of literary arguments and felt that the true Synoptic problems were not treated. To avoid further complications in an already complicated analysis, the literary problems were relegated to a later work. However, the mathematical analysis given does make a significant contribution to these problems by supplying a critical basis for literary interpretation.—E. M. M.

H. E. TÖDT, *Der Menschensohn in der synoptischen Überlieferung* (Gütersloh: Gerd Mohn, 1959, DM 9.80), 331 pp.

882r. R. E. BROWN, *CathBibQuart* 22 (4, '60) 455-457.

Tödt's "neat division of the Son of Man sayings into three unrelated groups of which [two] are community formulations is a bit taxing on the imagination." It is an unconvincing argument that Jesus could not have identified Himself with the Son of Man because He used the third person of the Son of Man yet to come; He could well have spoken in this way to highlight the post-resurrectional dimension of eternal glory with the Father (John 17:5; Acts 2:36). T is also hampered by a general confinement to German scholarship and its exegetical presuppositions. Yet his observations on individual texts are valuable.—E. O. G.

E. P. BLAIR, *Jesus in the Gospel of Matthew* (New York—Nashville, Tenn.: Abingdon Press, 1960, \$3.00), 176 pp.

883r. W. D. DAVIES, *JournBibLit* 80 (1, '61) 92.

In a reappraisal of the distinctive elements of Matthew's Christology, B reveals a wide acquaintance with Matthean studies and discusses the major issues comprehensively. Most of B's positions, largely devoted to the concept of authority, are reasonable, though all of them are not equally convincing. The final chapter, which includes B's original suggestion (that Matthew was of the same circle as Stephen, the Fourth Gospel, the Hellenists and Qumran), is the only place where B seems seriously to nod.—R. J. D.

W. TRILLING, *Das Wahre Israel. Studien zur Theologie des Matthäusevangeliums*, Erfurter Theologische Studien 7 (Leipzig: St. Benno-Verlag, 1959), xx and 210 pp.

884r. J. REUMANN, *JournBibLit* 79 (4, '60) 376-379.

One may demur at details of T's exegesis, but his basic theme is so thoroughly propounded that no investigator of the Synoptics can ignore this study. A fuller treatment of the implications of T's findings for the background of Matthew would have been desirable; where could all the conditions described obtain, since "the whole argument posits a Pharisaic Jewish front in the face of which the church of Matthew hammers out its theology"?—E. O. G.

885r. K. H. SCHELKLE, *TheolQuart* 140 (3, '60) 332-333.

The author expresses himself only by way of suggestion on the frequent historical-critical questions which arise. This is regrettable, because the results of his investigations could oftentimes provide answers to these important questions.—R. B. G.

C. E. B. CRANFIELD, *The Gospel According to St. Mark*, The Cambridge Greek Testament Commentary (Cambridge: Cambridge University Press, 1960, \$7.50), xvi and 480 pp. [See also §§ 5-587r—588r.]

886r. B. WOOD, *CanJournTheol* 7 (1, '61) 64-65.

This volume is everything an introductory study should be. "The careful treatment accorded outstanding contributors to the Gospel's study . . . is complemented by the best bibliography so far published." In his consideration of the "Son of Man" title in 8:31, C gives a balanced survey of the evidence and concludes, utilizing Enoch and Daniel 7:21, that the title "is an authentic self-designation of our Lord, and is representative, not corporate, in connotation." Unfortunately, the uniquely perceptive interpretation given to Messianism by Jesus is passed over. In treating the "little apocalypse" in chapter 13, C maintains rightly that this is not a typically Jewish apocalypse; yet "his exegesis takes no account of the possibility that there is more than one kind of eschatological event referred to in the apocalypse," which results in attributing to Jesus a thoroughly unJewish and sophisticated philosophy of history.—E. O. G.

H. CONZELMANN, *Die Mitte der Zeit. Studien zur Theologie des Lukas*, Beiträge zur historischen Theologie 17 (3rd revised ed.; Tübingen: Mohr-Siebeck, 1960, paper DM 23.60, cloth 27), viii and 241 pp.

887r. P. WINTER, *TheolLitZeit* 85 (12, '60) 929-931.

In his foreword to this third edition in only six years C is conscious of a "one-sidedness" in his penetrating investigation of the theology, intentions and

composition process of Luke. Hardly discussed are possible sources of the Gospel in addition to Mark. This points to the further task of investigation, no matter how justified the primacy of discerning the author's intention may be or how very clearly C has succeeded in presenting it.—H. M. R.

F. REHKOPF, *Die lukanische Sonderquelle. Ihr Umfang und Sprachgebrauch*, Wissenschaftliche Untersuchungen zum Neuen Testament 5 (Tübingen: Mohr-Siebeck, 1959, DM 14.50), viii and 106 pp.

888r. X. LÉON-DUFOUR, *RechSciRel* 48 (3, '60) 502-504.

The great importance of this remarkable, well-ordered monograph lies in the fact that it does not allow imagination to assume the role of critic when the question of the literary interdependence of the Synoptics arises. R's desire to indicate the existence of a Lukan source other than Mark and Q, and his work of relating two thirds of the Gospel to that source, find justification in his close examination of two excellently chosen, exemplary pericopes of the Passion: the announcement of Betrayal and the Arrest. The scope of this examination is then enlarged to take in the whole of the Passion. In this fashion he establishes for Luke's Gospel a source vocabulary that is non-Markan.—F. P. S.

The Fourth Gospel

F.-M. BRAUN, *Jean le Théologien et son Évangile dans l'Église Ancienne*, Études Bibliques (Paris: Gabalda, 1959, 3500 fr.), xviii and 428 pp.

889r. J. COPPENS, *EphTheolLov* 36 (3-4, '60) 701-703.

With an abundance of material and clear exposition B has made a significant contribution to Johannine study. On the question of literary origins his investigation of ancient writings makes plausible the hypothesis of a single author, granted several secretaries and a considerable evolution in his thought and style over a period of time. Regarding the diffusion of the Johannine writings, B strongly supports his conclusion that the Gospel antedates Gnosticism and had its origins in Syria or Palestine. His view that the author of these writings is John the Apostle is based on general tradition and internal evidence; he holds that antecedent oral tradition, partial redactions and a number of collaborators account for the incontestable divergencies of style and thought.—E. O. G.

890r. P. H. MENOUD, *RevThéolPhil* 10 (3, '60) 240-241.

Braun's conclusion concerning single authorship of the Johannine writings is not completely convincing, because the two expressions of Christian hope contained there are so strongly opposed, i.e., the almost Jewish visions of John of Patmos and the unapocalyptic eschatology of the Fourth Gospel. On the other hand, B's account of the growth of acceptance for the Fourth Gospel is impressive. His proof that the beloved disciple must be the son of Zebedee is enhanced by his exposition of the weakness of the contrary view based on

the late testimony of Philip of Side and George Harmatolos, whom many eminent exegetes have unhesitatingly accepted. In general, this admirable work must command the attention of all who work with Johannine problems.—E. O. G.

A. GUILDING, *The Fourth Gospel and Jewish Worship. A Study of the relation of St. John's Gospel to the ancient Jewish lectionary system* (Oxford: Clarendon Press, 1960, 30 s.; New York: Oxford University Press, \$4.80), 247 pp.

891r. ANON., *TimesLitSupp* 60 (Jan. 13, '61) 29.

Although the first Christians may well have been influenced in their reflection on the life of Jesus by the synagogue lessons on which they had been brought up, it is unlikely that this one theory can explain, as G proposes, all the problems of the most enigmatic of our Gospels. There are divergent views as to whether it was written solely for *Jewish* Christians. Even these may not have felt very closely bound to the Hebrew Scriptures amid the growing hostility between Church and synagogue. G herself admits that her reconstruction of the triennial cycle is necessarily an approximation, since the identity of the prophetic readings at this period is uncertain.—E. O. G.

892r. R. E. BROWN, *CathBibQuart* 22 (4, '60) 459-461.

Arguing from the Palestinian three-year cycle of Sabbath readings, G suggests that this lectionary cycle determined a threefold structure in John. Though Jesus may have occasionally taken His sermon theme from the feast-day synagogue readings, G's theory depends on complicated and arbitrary parallels and does not solve the literary or historical problems. Nevertheless, some original contributions are made to the understanding of John 5—10.—E. O. G.

A. KRAGERUD, *Der Lieblingsjünger im Johannesevangelium. Ein exegetischer Versuch* (Oslo: Osloer Universitätsverlag, 1959), 150 pp. [See also § 5-596r.]

893r. W. WILKENS, *TheolZeit* 16 (5, '60) 419-420.

While official, community function and free prophecy compete to some degree, K's thesis that the juxtaposition of Peter and John was deliberately intended to represent the necessity of the Spirit's penetrating an office is an unjustifiable modern abstraction without foundation in the immediate post-Apostolic times. Furthermore, it is an unallowable generalization to reduce the Petrine office simply to a community function. In the Fourth Gospel Peter's office is not a general one, but clearly particular. K's book has once and for all pointed up the representative character of the episodes of the beloved disciple, but the interpretation of the representational lines must remain open.—H. M. R.

W. THÜSING, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, Neutestamentliche Abhandlungen 21, 1-2 (Münster: Aschendorff, 1960, DM 26.50), xiii and 303 pp.

894r. R. E. BROWN, *TheolStud* 21 (4, '60) 637-639.

The over-all thesis of two stages of glorification is sound and reasonable; exegesis of individual passages is excellent and painstaking. "The two stages are, perhaps, too sharply drawn"; preferable would be a more continuous ascent of Jesus to the Father, not excluding the "raising up" of the Crucifixion. A general, though minor, criticism is that T does not always make sufficient allowance for the principle (which he acknowledges) that the present context of a Johannine passage is not always a totally reliable guide to its meaning.—E. O. G.

895r. J. F. McHUGH, *CathBibQuart* 22 (4, '60) 461-463.

This excellent dissertation interprets John in the light of the master concept that the Crucifixion itself is Jesus' "exaltation." Thus the suffering of the Incarnate Word constitutes the greatest triumph imaginable and shows how the weakness of God is stronger than men. T correctly holds that this is John's contribution to the progress of Christology; and he has perceptively "pin-pointed the influence of this thought in the most remote verses of Jn." He has also co-ordinated the vast field of Johannine theology in a simple and clear scheme.—E. O. G.

Acts of the Apostles

E. HAENCHEN, *Die Apostelgeschichte*, Kritisch-exegetischer Kommentar über das Neue Testament, 3 (12th ed.; Göttingen: Vandenhoeck & Ruprecht, 1959), 679 pp.

896r. H. CONZELMANN, "Geschichte, Geschichtsbild und Geschichtsdarstellung bei Lukas," *TheolLitZeit* 85 (4, '60) 241-250.

After briefly sketching the history of interpretation of Acts and setting forth the divisions of H's book, the reviewer discusses the Introduction and praises H for his serious and thorough treatment of the problem of tradition. The most important criticisms are the following. (1) The text of the Muratori Canon describing Luke as *iuris studiosus* seems to be correct and there is no room for conjecture here. (2) *Dietia* (Acts 24:27) does not refer to the time of Festus' official tenure of office. (3) We would have wished to have the Greek text of the Gallio inscription given. (4) Occasionally C differs from H on the relation between Luke the redactor and his sources. An Antioch source is not to be entirely rejected, and the *Itinerar* document must be considered in connection with the "we-sections" and the journeys. (5) H imperfectly presents Luke's political apology. (a) For, from the viewpoint of salvation history and for use within Church circles, Luke argues that Israel is continued in the Church. (b) From the viewpoint of a defense before the

Roman authorities, Luke argues that the Church is separated from the Jews. The concept of a *religio licita* was unknown to Luke.

To a large extent C agrees with the important points in the exposition. Important reservations are the following. (1) Perhaps behind the present story of Pentecost there was a more accurate account of some speaking in tongues. (2) Acts 4 and 5 probably are doublets. (3) Acts 10 seems originally to have been a simple conversion legend. (4) The text of p. 308 should read: "In Antioch there appeared the first mixed (not Gentile Christian) community." (5) The account of the first missionary journey is a composition of Luke. (6) Acts 15 forms one of the high points of H's exposition. It is, however, an exaggeration to say that the decree of the council must be explained in Luke's sense and then fitted into history. (7) Acts 16:6-8 is not a summary of a more extended travel narrative. (8) In the Areopagus speech Luke does not judge the Stoics more favorably than the Epicureans. (9) The Demetrius incident (Acts 19:23-40), no doubt, has some historical foundation. (10) In the presentation of the sea voyage one should allow for the hypothesis of a basic secular document.—O. M.

EPISTLES—APOCALYPSE

B. M. METZGER, *Index to Periodical Literature on the Apostle Paul*, New Testament Tools and Studies I (Grand Rapids, Mich.: Eerdmans, 1960, \$4.00), xvi and 183 pp.

897r. J. A. FITZMYER, *TheolStud* 21 (4, '60) 643-644.

"It is difficult to praise sufficiently the excellence of this NT tool" which includes 114 periodical titles and 14 languages and covers each periodical from its beginning through 1957. Yet it should be noted that a number of pertinent theological journals have not been indexed, and in the periodicals canvassed there are occasional omissions.—E. O. G.

F. AMIOT, *Les Idées Maîtresses de Saint Paul*, *Lectio Divina* 24 (Paris: Éditions du Cerf, 1959, 960 fr.), 270 pp.

898r. M. M. BOURKE, *CathBibQuart* 23 (1, '61) 86-88.

There is little original in this book; yet there is a competent evaluation of others' work, though non-Catholic work receives little notice and some points are treated too briefly. "A.'s treatment of the priesthood of Christ (95) is excellent, taking into account the often minimized fact that for Heb that priesthood reaches perfection in heaven"; he also takes the well-founded, if not traditional, position that "Christ's sacrificial offering is not only definitive, but definitive because it is eternally present to the Father." A's interpretation of the Passion, however, seems to attribute to Paul rigidly legalistic ideas; he omits any reference to Lyonnet's work on the justice of God.—E. O. G.

L. MORRIS, *The First Epistle of Paul to the Corinthians. An Introduction and Commentary*, Tyndale New Testament Commentaries (Grand Rapids, Mich.: Eerdmans, 1958, \$3.00), 249 pp.

899r. R. T. A. MURPHY, *CathBibQuart* 22 (3, '60) 345-347.

This excellent commentary is characterized by skillful writing, competent handling of complicated questions, and scholarly prudence of judgment. Disagreements are unavoidable over a few problems, such as the nature of faith.—E. O. G.

C. D. MORRISON, *The Powers That Be. Earthly Rulers and Demonic Powers in Romans 13.1-7*, Studies in Biblical Theology No. 29 (Naperville, Ill.: Allenson, 1960, \$2.25), 144 pp.

900r. S. SANDMEL, *JournBibLit* 80 (1, '61) 89-90.

This is a worth-while book of reliable method, judgment and fairness, but in its theological aspect it shares with the rest of its series an incomprehensibility which seems to result from confusing disciplined, communicable thought with intuitive assertions of faith. M expounds a Cullmann-Barth view, but reads into the passage too much Christological theology and inserts into the book an irrelevant discussion of "Christian conscience."—R. J. D.

J. MUNCK, *Paul and the Salvation of Mankind* (London: SCM Press, 1959, 42 s.; Richmond, Va.: John Knox Press, 1960, \$6.50), 349 pp. [See also §§ 5-607r—609r.]

901r. F. W. BEARE, *CanJournTheol* 7 (1, '61) 65-67.

Based upon solid learning, this book is of the first importance in Pauline interpretation. Some of the exegeses offered in support of M's views (e.g., the party of the circumcision in Galatians, the "schisms" in 1 Cor 1) may be startling and seem to give insufficient weight to contrary indications. Yet he "compels us to take a fresh look at the whole question of Paul and the primitive Church, and it may well be that the general verdict will go in his favour—that scholarship has in fact been too much under the unconscious sway of the Tübingen theories."—E. O. G.

Apocalypse

J. MUNCK, *Petrus und Paulus in der Offenbarung Johannis. Ein Beitrag zur Auslegung der Apokalypse* (Copenhagen: Rosenkilde & Bagger, 1950, 10 Dan. Kr.), 126 pp.

902r. G. BORNKAMM, *TheolLitZeit* 85 (3, '60) 195-196.

This study which identifies the two witnesses of Apoc 11:3-13 as Peter and Paul, though learned and ingenious, does not carry conviction. Instead, the

most probable interpretation is that the pericope embodies a late Jewish tradition concerning Elijah and Moses, a tradition which has been retouched and colored with traits drawn from a theology of Christian martyrdom. On the other hand, M correctly maintains that the figures of Elijah and Moses have not been taken over from the OT tradition without any change. For under the OT images have been portrayed the suffering and glorification of the Christian community.—O. M.

C. C. TORREY, *The Apocalypse of John* (New Haven: Yale University Press, 1958, \$5.00), xvi and 210 pp.

903r. G. R. DRIVER, *JournTheolStud* 11 (2, '60) 383-389.

The usual solution given for the oddness of the language of the Apocalypse is that of Charles: the author thought in a Semitic language (probably Hebrew) while writing in Greek. But T holds that the writer composed his work in Aramaic, and another person made the defective Greek translation of our extant text. The arguments proposed do not convince. (1) The use of Aramaic in Palestine, e.g., by Jesus and the Qumran group, does not prove the use for the church of Ephesus at a later date. (2) Most of the examples adduced to prove mistranslations of an Aramaic original would hold also for a Hebrew original. (3) T's position is particularly vulnerable because he does not make adequate use of the pertinent Hebrew material from the OT and the Mishnah, while the Aramaic Targums which he cites often betray strong Hebrew influence. On the other hand, T has solved some problems, and he has demonstrated that in studying the language of the Apocalypse Aramaic as well as Hebrew must be taken into consideration.—J. J. C.

BIBLICAL THEOLOGY

J.-F. BONNEFOY, *La Primauté du Christ selon l'Écriture et la Tradition* (Rome: Herder, 1959, \$6.00), xii and 467 pp.

904r. R. BALDUCELLI, *CathBibQuart* 22 (3, '60) 347-351.

Though Bonnefoy proposes to establish the universal causality of Christ on its scriptural foundations and to abide by the canons of scientific exegesis, his search for literal meaning is controlled by theological preoccupations. His concept of scientific exegesis is seriously vitiated by appeals to the interpretations of the Fathers and to agreement with scholastic theology. Since scientific techniques of interpretation are directed at reaching the author's meaning through the instrumentality of a text, "any exegesis that intends to 'prove' a meaning according to a text by any agency other than its author is unscientific. . . ." An appeal to the moral unanimity of the Fathers merely substitutes tabulation of interpretations for exegesis. In fact, *Divino Afflante Spiritu* holds that "the search for the literal meaning of sacred texts should be the *supreme* preoccupation of the Catholic exegete," a procedure incompatible with subordination to other preoccupations. The final impression of this book

is that exegetical inquiry has been used "to serve the aims of technical, and perhaps partisan, theology."—E. O. G.

F.-W. ELTESTER, *Eikon im Neuen Testament*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 23 (Berlin: Töpelmann, 1958, DM 28), xvi and 166 pp.

905r. E. PAX, *BibZeit* 4 (2, '60) 310-311.

The biblical texts should have been analyzed as independent units and placed at the beginning so that their links with the environment could have been investigated. In spite of the assurance in the Foreword that Judaism with its OT origin belongs to the environment, there is no treatment of the OT concept of image, except for two notes. Although the formation of NT conceptual language was a complicated process, at this time Hellenistic philosophy exerted only slight influence on Christian theological language. If one excludes the NT problems, the presentation of the material on the history of religion is thoroughly meritorious, especially in that the cosmos-eikon doctrine of Plutarch and the mirror theory of Plotinus are included. The significance of Philo seems to be overrated, since he cannot be looked upon as the representative of Hellenistic Judaism.—R. B. G.

J. FRISQUE, *Oscar Cullmann: Une théologie de l'histoire du salut*, Cahiers de l'Actualité Religieuse 11 (Tournai: Casterman, 1960, 135 Bel. fr.), 280 pp.

906r. J. H. CREHAN, *TheolStud* 22 (1, '61) 130-131.

When F criticizes Cullmann's reluctance to accept a living tradition as an influence on the theology of the primitive Church, he fails to point out how mistaken was C's idea that the primitive creeds were in use on such varied occasions "that they might be thought to give all that was considered vital at an early age of development." His criticism of Cullmann's notion of biblical theology "seems to take for granted the very controversial view that every Christian doctrine is adequately contained in Scripture. . . ." Regarding Cullmann's dogmatic ideas of the Church, F makes no attempt to oppose his position that Peter handed over the primacy to James; basically F's problem seems to be a failure to distinguish the apologetic argument from the dogmatic. "C.'s Lutheran positions remain Lutheran, even when combined with a philosophy of time, and one could have wished that they had been more thoroughly scrutinized than they are in this book."—E. O. G.

907r. R. MARLÉ, *RechSciRel* 48 (3, '60) 486-488.

Frisque offers a straightforward and substantial study of C's theology, in its valuable contributions as well as in its weaknesses. His criticism of C's religious positivism is well founded, especially concerning the latter's emphasis on the historical dimension of biblical data to the exclusion of the spiritual and transcendental dimension.—E. O. G.

C. HAUFE, *Die sittliche Rechtfertigungslehre des Paulus* (Halle: Niemeyer, 1957, DM 9.80), 172 pp.

908r. A. MOLNÁR, *TheolLitZeit* 85 (6, '60) 437-439.

B has succeeded in giving an up-to-date and unified interpretation of Paul's teaching on justification in which the ethical factor forms not an incidental but a constituent part. In its general outlook the work can be classified with the Pauline interpretation of the "First Reformation" with its opposition to the Roman Catholic theology of merit.—O. M.

G. KOCH, *Die Auferstehung Jesu Christi*, Beiträge zur historischen Theologie 27 (Tübingen: Mohr-Siebeck, 1959, DM 29.40), 338 pp. [See also § 5-622r.]

909r. I. HENDERSON, *JournTheolStud* 11 (2, '60) 437-439.

In a valuable treatment of the multiple factors which have moulded contemporary thought on the Resurrection, K shows how the dilemmas of theology have forced German thinkers into their subjective view. He rejects Bultmann's position because he cannot find in it "any attempt to search after the nature of the Resurrection." His own thesis is that "knowledge of the Risen Christ is not knowledge of a physical fact, nor of an idea in the mind of God but a meeting with the Lord of history. What is to be seen objectively are signs of his presence (which Dr. Koch compares with 'sacramental' signs like a handshake or kiss)."—E. O. G.

H. MENTZ, *Taufe und Kirche in ihrem ursprünglichen Zusammenhang*, Beiträge zur evangelischen Theologie 29 (München: Chr. Kaiser Verlag, 1960, DM 8), 112 pp.

910r. R. KUGELMAN, *CathBibQuart* 22 (4, '60) 463-464.

M's view that baptism is only a proclamation of dedication to Christ is based almost exclusively on Acts and Mark. The Pauline Epistles were doubtless excluded because he found it difficult to reconcile their teaching with his a priori rejection of baptism's connection with faith and the Church.—E. O. G.

New Testament Essays. Studies in Memory of Thomas Walter Manson, 1893-1958, ed. A. J. B. Higgins (Manchester: Manchester University Press, 1959, 42 s.), xvi and 327 pp.

911r. M. DE JONGE, *JournTheolStud* 11 (1, '60) 131-133.

"This rich and stimulating volume is a worthy tribute to the great scholar whom its authors intended to honour."

A. RICHARDSON, *An Introduction to the Theology of the New Testament* (London: SCM Press, 1958, 30 s.), 423 pp. [See also § 5-624r.]

912r. W. G. KÜMMEL, *TheolLitZeit* 85 (12, '60) 921-925.

A detailed examination of the volume shows many of the positions questionable or false. The author's assumptions are incorrect, namely, that the apostolic Church had a unified theology and that Jesus is the author of the brilliant reinterpretation of the OT found in the NT. While individual parts of the book can be valuable, the volume as a whole presents a NT theology which never existed.—J. J. C.

R. SCHNACKENBURG, *Gottes Herrschaft und Reich. Eine biblisch-theologische Studie* (Freiburg—New York: Herder, 1959, DM 21.50 or \$6.25), xvi and 255 pp. [See also §§ 5-625r—627r.]

913r. F. J. MCCOOL, *Biblica* 41 (1, '60) 93-96.

In exposing the central theme in Jesus' preaching, the rule/kingdom of God, as well as its OT roots and its formative influence upon early Christian theology, this work "perfectly fulfills the expectations aroused by its title." Impressive and international erudition, combined with penetration and clarity of treatment, make S's theses persuasive: the conviction of the Church that the kingdom was eschatological represented Jesus' own thought; Jesus' preaching of the kingdom underlay the Church's shifts of emphasis in proclaiming His message.—E. O. G.

E. SCHWEIZER, *Gemeinde und Gemeindeordnung im Neuen Testament*, Abhandlungen zur Theologie des Alten und Neuen Testaments 35 (Zürich: Zwingli Verlag, 1959, 20 Sw. fr.), 217 pp.

914r. G. B. CAIRD, *JournTheolStud* 11 (2, '60) 392-393.

The book's main thesis may be called "the two-natures doctrine" of the Church. Because the Church is the heir of Israel, the element of historical continuity is an essential part of its existence. But because the Church is the Israel of the new era and its life in the Spirit is wholly from above, there is also an element of discontinuity, an independence of historical causation. S's thesis of a NT balance between the two elements is worked out with a wealth of careful exegesis and with balanced judgment. Yet two points must be noted. (1) The thematic rather than chronological grouping of texts leads inevitably to the dubious inference "that the early Jerusalem Church was more conscious of its historical continuity with Israel than of living under the direct authority of the risen Lord." (2) The impression is given that churchmanship was considered as important as it is today, though the pertinent NT evidence is generally only incidental to other concerns.—E. O. G.

U. SIMON, *Heaven in the Christian Tradition* (New York: Harper, 1958, \$6.00), xviii and 310 pp.

915r. J. G. DAVIES, *ScotJournTheol* 13 (4, '60) 437-439.

In the NT section S's exposition is at times penetrating. Yet certain of his assumptions must be questioned. The NT expressions of "cosmological" Christianity, for instance, are not concerned primarily with the cosmic scope of Christ's redemptive act, as S suggests, but with the relations of the Savior and the Supreme God. Likewise, his opposition of symbolism and biblical cosmology to empirical science is a confusion of the human impact of symbolism as well as a misunderstanding of the theological rather than scientific nature of biblical cosmology.—E. O. G.

Mythology and the NT

R. BULTMANN, *Glauben und Verstehen: Gesammelte Aufsätze*, Dritter Band (Tübingen: Mohr-Siebeck, 1960, DM 15), 212 pp.

916r. G. JOHNSTON, *CanJournTheol* 7 (1, '61) 61-63.

This collection of essays is provocative and raises important questions. But some of B's fundamental ideas are objectionable. His "pulsation" of existential moments supposes that friendship "must ever be entered on afresh in one encounter after another," a notion that is false to both human and Christian love and opposes the NT doctrine that "we are baptized into Christ and sustained by God's spirit, that we may grow in grace, that there is a new life which we share." B's sundering of the historical Jesus from the historic Christ opposes the truth that the linkage between factual event and value-judgment is not accidental; if Jesus were a myth, "we should have to abandon Christianity or cherish it deliberately as an illusion that keeps us going in a mad world."—E. O. G.

G. MIEGGE, *L'Évangile et le mythe dans la pensée de Rudolf Bultmann*, trans. H. Naef, preface by J.-L. Leuba, Bibliothèque Théologique (Neuchâtel—Paris: Delachaux & Niestlé, 1958, 7.50 Sw. fr. or 825 fr.), 130 pp. [See also §§ 4-882r—883r.]

917r. J. HADOT, *RevHistRel* 157 (2, '60) 237-239

Miegge has shown that Bultmann's dialectical spirit in his interpretation of myths led to an almost total reduction of the Christ of history to the Christ of faith with whom the Jesus of history is then contrasted. But in attempting a comprehensive synthesis of Bultmann's theses, he fails to answer a crucial question: to what extent can one admit Bultmann's principles, as M seems to do, without concluding to his theological position? One factor in this failure may be M's awareness of the indebtedness of Protestant theology to Bultmann.—E. O. G.

918r. C. HARTLICH, *TheolLitZeit* 85 (1, '60) 65-66.

In these pages M manifests a remarkable knowledge of B's writings and of the problem of demythologizing. But he does not sufficiently take into consideration the fact that it was faith which demanded the demythologizing of the NT message; the modern *Weltbild* merely provided the occasion. This follows from B's basic principle that "radical demythologizing is parallel with Paul's and Luther's teaching on justification by faith" or "is a logical application of it to the field of knowledge." The reviewer then briefly explains the relationship between justification and demythologizing.—O. M.

919r. B. H. THROCKMORTON, *JournBibLit* 80 (1, '61) 84-86.

This book, one of the best and most impartial of many such studies, aims to expound the meaning and significance of Bultmann's demythologizing. M says that, since the totality of kerygma is presented in mythological form, to demythologize is to reinterpret existentially; but he is not entirely clear in his discussion of Bultmann's theory that demythologizing does not eliminate myths but merely discloses their non-existence. M also thinks that Bultmann has not adequately answered the criticism commonly made that in his thought "the 'once for all' of the saving event has . . . been almost entirely transformed into the 'moment by moment' of existential meditation, of Christ for us." —R. J. D.

F. THEUNIS, *Offenbarung und Glaube bei Rudolf Bultmann. Ergänzung zu Kerygma und Mythos V. Ergänzungsband I. Diskussionen innerhalb der katholischen Theologie*, Theologische Forschung 19 (Hamburg-Bergstedt: Herbert Reich-Evangelischer Verlag, 1960, DM 10), xv and 144 pp.

920r. R. MARLÉ, *RechSciRel* 48 (3, '60) 485-486.

Theunis' work is commendable on two counts: it goes directly to B's fundamental theological positions, so often neglected in favor of his discussions on exegesis and demythologizing; it presents an exhaustive study of his publications, recent as well as old. But in an excessive attempt to reduce the complexities of B's system, T obscures the phenomenological aspect which contributes to its richness.—E. O. G.

B. H. THROCKMORTON, JR., *The New Testament and Mythology* (Philadelphia: Westminster, 1959, \$4.50), 255 pp.

921r. G. JOHNSTON, *CanJournTheol* 6 (4, '60) 293-294.

This contains some excellent criticisms of Bultmann. But the treatments of the Resurrection and of the Church's acceptance of the NT are unsatisfactory. Still T does make a contribution to the difficult issues of "the relation of

revelation to history, of Jesus to the Christ of our sacraments and creeds, of mythology to eternal truth."—E. O. G.

EARLY CHURCH

A. ADAM, *Die Psalmen des Thomas und das Perlenlied als Zeugnisse vorchristlicher Gnosis*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des älteren Kirche 24 (Berlin: Töpelmann, 1959, DM 13), xi and 90 pp.

922r. J. LEIPOLDT, *TheolLitZeit* 85 (3, '60) 196-197.

While briefly presenting the contents of some psalms and discussing them, L shows various conclusions which the book indicates and which can be valuable for the history of ideas at the beginning of our era. That the first psalm was used in Wisdom is not proved. In the second part, L gives a brief summary of the *Perlenlied* and agrees with the author that it cannot be definitely assigned to the first century A.D. The relation of the writing to Eph 5:14 is debatable.—O. M.

J. DORESSE, *The Secret Books of the Egyptian Gnostics. An Introduction to the Gnostic Coptic manuscripts discovered at Chenoboskion*, trans. P. Mairé (New York: Viking, 1960, \$6.50), xx and 445 pp.

923r. G. W. MACRAE, *TheolStud* 21 (4, '60) 645-648.

The translation from the French is sometimes rather awkward but in general satisfactory. D's translation of the *Gospel of Thomas* from the Coptic (Appendix 2), however, contains many inaccuracies, a few of which are listed here. The author's stress on his own role in the Chenoboskion MSS affair indicates a deplorable rivalry among scholars in this field. As for the work as a whole, in its comprehensive picture of Gnosticism both before and after the discoveries and of the MSS themselves, this is a well-ordered and valuable presentation.—G. W. M. (Author).

R. M. GRANT, *The Secret Sayings of Jesus*, in collaboration with D. N. Freedman, with an English translation of the Gospel of Thomas by W. R. Schoedel (Garden City, N.Y.: Doubleday, 1960, \$3.50), 206 pp.

924r. O. A. PIPER, *TheolToday* 17 (3, '60) 405-409.

Instead of discussing at length the possible sources of *Thomas*, the authors should rather have investigated *Thomas'* relation to the *Gospel of Truth*. The notion of secrecy and hidden interpretation in the opening statement of *Thomas* does not imply a late date or novel attitude toward the sayings of Jesus. Papias bears witness to varying interpretations, and he was not the primitive sort of commentator that some critics have thought him. When we see some of the constitutive elements of Gnosticism in Paul, John and the Dead Sea

Scrolls, one hesitates to see (with G) the origin of Gnosticism in the eschatological disappointment of the early Church.—G. W. M.

K. GROBEL, *The Gospel of Truth. A Valentinian Meditation on the Gospel, Translation from the Coptic and Commentary* (New York—Nashville, Tenn.: Abingdon, 1960, \$4.00), 206 pp.

925r. J. A. FITZMYER, *CathBibQuart* 22 (3, '60) 358-359.

G's new translation is, on the whole, more careful than the prior version of the *editio princeps*. Many of the barbarisms of that translation have certainly been ameliorated, though some phrases may be legitimately questioned. Particularly valuable is the Introduction, "in which Grobel explains the nature of the *Gospel of Truth* as a Valentinian meditation on the Gospel." The work is assigned to an early date in the history of Gnosticism, around A.D. 150 and attributed to Valentinus or some close disciple, since as G notes, "the Deity, far from being a thirtyfold complex à la Irenaeus' description of the Gnostic godhead, consists of the Father, the Son and the Holy Spirit." Also of particular value are G's notes in his commentary.—F. P. S.

J. JEREMIAS, *Die Kindertaufe in den ersten vier Jahrhunderten* (3rd ed.; Göttingen: Vandenhoeck & Ruprecht, 1958, DM 13.50), 127 pp. [See also § 5-318r.]

926r. M. BARTH, *TheolLitZeit* 85 (1, '60) 42-44.

Much additional material has been added in this new edition, but one might wish for a consideration of the data from the liturgy and church architecture during the period under discussion. J's explanation of 1 Cor 7:14 and Acts 21:21 does not hold true, because there was no sudden transition from *Missionstaufe*, i.e., the baptism of entire families, to *Gemeinde-Kindertaufe*, i.e., the baptism of children of Christian parents.

Of the author's conclusions the following merit acceptance. (1) Proselyte baptism influenced the theory and practice of Christian baptism. (2) Baptism of children was simply a fact, even though the theological basis for it first appeared in the 5th century. (3) Baptism of infants triumphs over opposition through the growth of an interpretation of Scripture (Jn 3:5) and through appeal to tradition.

The following criticisms may be offered. (1) Statements made by different authors about regeneration, i.e., from water and the Spirit, do not always have the same origin. (2) It is questionable whether *kōluō* was a technical term for the refusal of baptism to the unworthy. (3) Grave-inscriptions which speak of baptism cannot be taken in every case to imply the baptism of infants. (4) One cannot hold that either rabbinic Jewish influences or the Greek mysteries influenced Christian baptism. For, from the time of the Diadochi,

orthodox Judaism had been exposed to contact with Oriental and Greco-Roman ideas.—O. M.

J. LEIPOLDT AND H.-M. SCHENKE, *Koptisch-gnostische Schriften aus den Papyrus-Codices von Nag-Hamadi*, Theologische Forschung 20 (Hamburg-Bergstedt: Herbert Reich—Evangelischer Verlag, 1960, DM 6), 84 pp.

927r. H. QUECKE, "Koptisch-gnostische Schriften aus den Papyrus-Codices von Nag-Hamadi," *Bijdragen* 21 (3, '60) 304-309.

The appearance of this little book of translations prompts a review of the history and difficulties of publishing the Nag Hammadi texts. L's version of *Thomas* has undergone some revision since its pioneering first appearance [cf. § 3-476], but not enough. There are still some inaccuracies (enumerated here); in his effort to be literal, L has sometimes obscured the real meaning. The translations of *Philip* and the *Archons* by S are the only ones available and in general they are faithful to the somewhat fragmentary text.—G. W. M.

W. C. VAN UNNIK, *Newly Discovered Gnostic Writings. A preliminary survey of the Nag Hammadi find*, Studies in Biblical Theology No. 30 (London: SCM Press, 1960, 7 s. 6 d.), 96 pp.

928r. K. SMYTH, *HeythJourn* 1 (4, '60) 330-332.

"This is an excellent introduction to the complexities of Gnosticism, which have been added to, rather than unravelled, by the 1945 finds in Egypt." The author proposes a four-part outline of the main tenets of Gnosticism which as a definition is too vague, since it could fit the early popular conception of Platonism. Instead of tracing this outline in the four Nag Hammadi documents which he describes, vanU concentrates on finding in them authentic deposits of Christian tradition, outside the canonical one—"in this showing himself a rather too optimistic supporter of the hypothesis of his Dutch confrère, Dr. Quispel."—G. W. M.

DEAD SEA SCROLLS

H. BRAUN, *Spätjüdisch-häretischer und frühchristlicher Radikalismus, Jesus von Nazareth und die essenische Qumransekte*, Erster Band: *Das Spätjudentum*; Zweiter Band: *Die Synoptiker*; Beiträge zur historischen Theologie herausgegeben von Gerhard Ebeling 24 (Tübingen: Mohr-Siebeck, 1957, DM 36), vii and 163 pp.; v and 154 pp.

929r. M. MARTIN, *Biblica* 41 (1, '60) 97-98.

Two important aspects of the Scrolls are grasped in this work: their esoteric content and the conglomerate nature of certain documents. But due to B's presuppositions from Bultmannian form-criticism and his personal attitude to

the NT he "has passed . . . over in silence the element which is *de facto* the most central in the sectarian Scrolls as documents of unorthodox Judaism," i.e., the centrality of a Messianic figure to come. Because of this limitation B's "study cannot be regarded as complete or as wholly acceptable in its conclusions."—E. O. G.

H. W. HUPPENBAUER, *Der Mensch zwischen zwei Welten. Der Dualismus der Texte von Qumran (Höhle I) und der Damaskusfragmente. Ein Beitrag zur Vorgeschichte des Evangeliums*, Abhandlungen zur Theologie des Alten und Neuen Testaments 34 (Zürich: Zwingli Verlag, 1959, 18 Sw. fr.), 132 pp.

930r. H. MICHAUD, *RevQum* 2 (3, '60) 451-454.

H's conclusions about the relative, ethico-cosmic nature of Qumran dualism are not new, but it is well to have supported them by a rigorous analysis of texts such as this dissertation contains. This study in fact will have to be consulted by anyone who is interested in the question. Throughout the book there are a number of statements or points of methodology with which one can take issue; some of these concern the nature of myth and the source of Qumran dualism, the importance of the personal religious experience of the Qumran psalmist, etc.—G. W. M.

E. F. SUTCLIFFE, *The Monks of Qumran as Depicted in the Dead Sea Scrolls, with Translations in English* (London: Burns & Oates, 1960, 30 s.), xvi and 272 pp., 6 plates, 3 diagrams.

931r. H. H. ROWLEY, *HeythJourn* 2 (1, '61) 57-60.

S has written the best general work on the Scrolls so far available, offering a good survey of the texts and their significance, marked by balance of judgment and accompanied by excellent translations of the texts. S thinks the Teacher of Righteousness died between 140 and 120 B.C., "a little later than the reviewer does," nor is the reviewer "wholly persuaded that Jonathan should be cast for the role of the Wicked Priest," or that the Habakkuk Commentary was necessarily written between 95 and 75 B.C., as S would maintain. But these are minor points in an otherwise excellent account, deserving of the widest circulation.—S. E. S.

S. WIBBING, *Die Tugend- und Lasterkataloge im Neuen Testament und ihre Traditionsgeschichte unter besonderer Berücksichtigung der Qumran-Texte*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 25 (Berlin: Töpelmann, 1959, DM 20), xvi and 127 pp.

932r. F. F. BRUCE, *JournTheolStud* 11 (2, '60) 389-391.

Stressing the *Rule of the Community* (IQS), W shows that the Qumran catalogues of virtues and vices are based on its dualistic anthropology which

considers the human race as divided between the jurisdictions of the spirit of light and the spirit of darkness. Most NT catalogues are found to have similarities to Qumran listings, some even occurring in a dualistic framework. Yet W "does not jump to hasty conclusions; for all these resemblances, the parenetic setting in which the Pauline catalogues are found is distinctively Christian, and has features of fundamental significance which mark it off from the ethical teaching of late Judaism (including Qumran) as from that of the Hellenistic world."—E. O. G.

BULLETINS AND BIBLIOGRAPHIES

933r. SURVEYS OF RECENT PUBLICATIONS.

A. Barr, "More Quests of the Historical Jesus," *ScotJournTheol* 13 (4, '60) 394-409.

F. F. Bruce, "New Testament Studies in 1960," *ChristToday* 5 (Feb. 13, '61) 388-390.

B. Hessler, "Die Welt der Bibel," *WissWeis* 23 (3, '60) 218-226.

A description of the series of books published under the title, *Die Welt der Bibel. Kleinkommentare zur Heiligen Schrift*, ed. E. Beck, W. Hillmann, O.F.M., E. Walter (Düsseldorf: Patmos, 1958-).

W. S. LaSor, "Bibliography," *RevQum* 2 (4, '60) 587-601.

A list of books and articles on Qumran and the Dead Sea Scrolls.

BIOGRAPHICAL NOTES

ELTESTER—Prof. Dr. Walther Eltester, a member of the Evangelical Church who has specialized in the field of Church history, was born on April 18, 1899 in Hohen-Landin, Germany. He attended the Universities of Jena and Berlin where he received his Lic. Theol. in 1924. From 1931 to 1940 he served as an academic assistant at the Prussian Academy of Science and in 1940 became an official and a professor of that institution. In 1945 he received the position of assistant professor at Humbolt University and in 1947 was made professor at the same University. In 1949 he assumed the post of professor at the University of Marburg and in 1955 at the University of Tübingen. The University of Münster awarded him an honorary D. Theol. in 1949. Since 1931 he has been editor of *ZeitNTWiss* and since 1938 has edited *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*. Among the periodicals to which he has contributed besides *ZeitNTWiss* are *NTStud* and *TheolLitZeit*.

KÄSEMANN—Prof. Dr. Ernst Käsemann, born in Dahlhausen, Westphalia, July 12, 1906, is professor ordinarius of NT at the University of Tübingen. He attended the Universities of Bonn, Marburg and Tübingen from 1925 to 1929. In 1931 he received his Lic. Theol. from Marburg, and in 1947 his D. Theol. from the same University. A member of the Lutheran Church, he served from 1931 to 1945 as pastor of the Evangelical Church in the Rhineland and Westphalia. He has held the post of professor of NT successively at the Universities of Mainz (1946-51), Göttingen (1951-59) and Tübingen (1959—). Besides his published volumes *Leib und Leib Christi* (1933), *Das wandernde Gottesvolk* (1938; 3rd ed., 1959), *Exegetische Versuche und Besinnungen* (1960), he has contributed articles to *ZeitNTWiss*, *ZeitTheolKirche*, *NTStud*, *EvangTheol*, *Verkündigung und Forschung* and *Religion in Geschichte und Gegenwart* (3rd ed.). At present he is preparing a commentary on Romans for Lietzmann's *Handbuch zum NT*.

KÖSTER—Dr. Helmut Köster, born December 18, 1926, in Hamburg, Germany, studied theology at the University of Marburg from 1945 to 1949 under Rudolf Bultmann, Heinrich Frick and Wilhelm Maurer. From 1950 to 1954 he served as instructor and assistant minister in several schools and congregations in Germany, and in 1954 he received his D. Theol. (*magna cum laude*) in the field of NT from the University of Marburg. His thesis was *Synoptische Überlieferung bei den Apostolischen Vätern*. In the same year he was ordained a minister in the Lutheran Church of Hannover. He became teaching assistant in NT under Günther Bornkamm at the University of Heidelberg in 1954 and assistant professor on the Theological Faculty of the same University in 1956. The title of his thesis was *Septuaginta und Synoptischer Erzählungsstoff im*

Schriftbeweis Justins. In 1958 he came to Harvard Divinity School as visiting assistant professor and in 1959 became associate professor of NT studies at that institution.

SCHELKLE—Prof. Dr. Karl Hermann Schelkle, a priest of the Roman Catholic Church, is professor of NT theology on the Faculty of Catholic Theology at the University of Tübingen. He was born on April 3, 1908 at Steinhausen, Germany, and studied at the University of Tübingen where he received his D. Phil. in 1935, and at the University of Bonn which awarded him a D. Theol. in 1941. He was granted a scholarship from 1936 to 1938 at the Deutsches Archäologisches Institut. In 1945 he was appointed *Bibliotheksrat* at the University of Tübingen and in 1949 became a lecturer at the University of Würzburg. In 1950 he assumed his present position at Tübingen. The periodicals to which he has contributed are *TheolQuart*, *ZeitNTWiss* and *ZeitKathTheol*. His principal works, some of which have been translated into Dutch and Spanish are *Die Passion Jesu in der Verkündigung des Neuen Testaments* (1949), *Paulus, Lehrer der Väter* (2nd ed., 1959), *Jüngerschaft und Apostelamt* (1957), *Die Mutter des Erlösers* (1959), *Die Gemeinde von Qumran und die Kirche des Neuen Testaments* (1960). At the present time he is preparing for *Héders Theologischer Kommentar zum Neuen Testament* commentaries on the Epistles of Peter and Jude which are expected to appear in 1961 or 1962.

VAN UNNIK—Prof. Dr. Willem Cornelis van Unnik is a minister of the Dutch Reformed Church and professor of NT and Syriac at the University of Utrecht since 1946. Born in Haarlem, The Netherlands, on August 28, 1910, he attended the theology faculty of the University of Leyden from 1928 to 1934 where he also studied Semitics. He spent two terms in Birmingham, England, studying Syriac MSS under Mingana. In 1937 he received the D. Theol. from Leyden, and from 1939 to 1946 he served as lecturer there. In 1946 the University of Groningen awarded him the Mallinckrodt Prize. His fields of special research are the early history of the liturgy and Gnosticism as well as the relations between early Christianity and the Hellenistic world. Among the many learned societies of which he is a member or an officer are the Royal Dutch Academy (since 1951), the Studiorum Novi Testamenti Societas (president, 1961-62) and the Society of Biblical Literature. A member of the Editorial Board of *NTStud* from 1954 to 1957, he has edited *VigChrist* since 1947 and *NovTest* since 1959. His principal works include *Nestorian Questions on the Administration of the Eucharist* (thesis, 1937), *I Petrus 1:18-19 en het probleem van den eersten Petrusbrief* (1942), *Tarsus of Jerusalem, de stad van Paulus' jeugd* (1952), a Dutch translation with notes of Gregory of Nyssa's *Oratio Catechetica* (1949), and *Openbaringen uit Egyptisch Zand* (1958; English and German translations, 1960). His latest work, *Verzaking van het Christendom gedurende de eerste twee eeuwen*, is to be published in 1961. He has also contributed to many periodicals and collective volumes.

BOOK NOTICES

INTRODUCTION

G. AUZOU, *The Word of God. Approaches to the Mystery of the Sacred Scriptures*, trans. J. Thornton (St. Louis, Mo.—London: B. Herder Book Co., 1960, \$4.75), vii and 255 pp.

Translated from the first edition of *La Parole de Dieu* (Paris: l'Orante, 1956), this introduction to the Bible by a professor at the Grand Séminaire in Rouen is intended to help the average reader enter the world of the Bible. Part One treats of the history of the Bible and its people, the growth of faith, inspiration and transmission of the Bible. Part Two deals with Hebrew psychology, the literary diversity of the Bible and the movement of Sacred History found in its pages. [Cf. *NTA* 5 (2, '61) p. 239.]

F. G. BRATTON, *A History of the Bible. An Introduction to the Historical Method* (Boston: Beacon Press, 1959, \$4.95), xiii and 382 pp., map, chart.

Using a non-technical vocabulary and a minimum of documentation, Bratton, an experienced teacher and author, now chairman of the department of the History and Literature of Religion at Springfield College, Massachusetts, here discusses the "background and origin of biblical literature, the formation and canonization of the books, the story of the translation of the Bible, and the history of interpretation." A former student of A. Harnack and A. Deissman, B presents the method of historical criticism as the only proper orientation for understanding the Bible. He concludes the book with a chronology of the composition of the Bible, a bibliography and a general index.

F. F. BRUCE, *The English Bible. A History of Translations* (New York: Oxford University Press, 1961, \$3.75), xiv and 234 pp., 8 illustrations.

Published in connection with the Oxford-Cambridge *New English Bible, New Testament* and with the 350th anniversary of the AV, this book surveys English translations of the Bible from the seventh century through Wycliffe, Tyndale, AV, Douai-Rheims, RV, Moffatt, Goodspeed, Knox, Phillips, RSV and finally the *New English Bible*, including many lesser known translations along the way. The author, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, investigates the criteria, sources, scholarship and intentions of the many translators and provides comparative samples of their work. The final chapter describes the work of C. H. Dodd and others that resulted in the NEB. The book ends with an index.

B. C. BUTLER, O.S.B., *The Church and the Bible* (Baltimore, Md.: Helicon, 1961, \$2.95), vi and 111 pp.

In his latest book, the Abbot of Downside reprints the Lauriston Lectures for 1958 in which he considers how the Bible might appear to an unbelieving historian, the light biblical criticism has thrown on the meaning of inspiration and the position of Christ in both the OT and the NT. The attempt throughout is to discover and clarify the relation between the Catholic Church and the Bible.

F. R. CROWNFIELD, *A Historical Approach to the New Testament* (New York: Harper, 1961, \$5.50), xii and 420 pp., 43 illustrations, 10 maps.

Written as a textbook in the NT for undergraduates by the Professor of Biblical Literature and Religion at Guilford College, this introductory guide espouses the historical method throughout. It touches on the major problems of text, sources, milieu and interpretation, first of the Gospels and the teaching

of Jesus and then of the Epistles and the teaching of Paul. The volume concludes with a lengthy annotated bibliography and both general and Scripture indexes.

O. CULLMANN, *Petrus. Jünger—Apostel—Märtyrer. Das historische und das theologische Petrusproblem* (2nd rev. ed.; Zürich—Stuttgart: Zwingli Verlag, 1960, paper 24 Sw. fr.), 287 pp.

In this second edition C replies to many of the criticisms levelled against the first. Not a few of these, he insists, arise from too narrow a view, a concentration upon a single point without considering the entire book. For example, some who object to his acceptance of Mt 16:17-19 as "genuine" have not fully grasped his position. With regard to the Catholic position on apostolic succession, C has been content not to make any essential change in the present book because he plans another work, *Petrus und der Papst*.

H. E. DANA AND R. E. GLAZE, JR., *Interpreting the New Testament. Based on Searching the Scriptures* (Nashville, Tenn.: Broadman Press, 1961, \$3.25), x and 165 pp.

Glaze, an associate professor of the NT and Greek at New Orleans Baptist Theological Seminary, has considerably rewritten the late Dr. Dana's introduction to Protestant hermeneutics. Several chapters of the original have been deleted or combined to make room for discussion of more recent trends in biblical interpretation. The final chapters set forth and illustrate the objectives, principles and process of interpretation. G has added a few works of the last decade to the original bibliography.

H. DANIEL-ROPS, *What is the Bible?*, trans. J. R. Foster, Angelus Books (New York: Guild Press, 1960, \$.85), ix and 211 pp.

This is an inexpensive, pocket-sized reprint of one of the volumes from The Twentieth Century Encyclopedia of Catholicism, in which the author discusses for the Catholic layman the origin and history of the Bible, its canon, inspiration, literary forms, historical value, etc. He then presents the OT as the "Book of Preparation" and the NT as the "Book of Revelation." A brief table of concordant passages, a select, annotated bibliography and an index conclude the volume.

K. J. DOVER, *Greek Word Order* (New York: Cambridge University Press, 1961, \$3.00), xiii and 72 pp.

The Professor of Greek in the University of St. Andrews here reprints the burden of the J. H. Gray Lecture which he delivered at Cambridge in 1959. In these pages he examines "the most important determinants of order in early Greek prose": tendency of certain words to take a constant position, logical relation between sentence and context and the tendency to adhere to familiar patterns. The study of "Logical Determinants" occupies almost half the text.

F. C. GRANT, *Translating the Bible* (Greenwich, Conn.: Seabury Press, 1961, \$4.25), vii and 183 pp.

The Professor Emeritus of Biblical Theology at Union Theological Seminary, who was a member of the committee which produced the RSV, has written a scholarly popularization tracing the history of the Hebrew, Greek, Latin and English Bible. Special attention has been given to the AV. One chapter discusses modern translations and another is devoted to a study of principles and problems of translation. At the end a nine-page bibliography gives titles for further reading and these are followed by indexes of persons, subjects and texts.

L. JOHNSTON, *Witnesses to God* (New York: Sheed & Ward, 1961, \$3.50), xi and 174 pp.

The Lecturer in Scripture at Ushaw College presents a unified survey of the Bible as the Word of God in act, bearing witness to Himself through the great deeds recorded in Scripture. From the word of creation, through the word of Israel's history, of the patriarchs, prophets and scribes, God reveals Himself to men, but finally and especially through His Word become man.

L. LEITHEISER AND C. PESCH, *Handbuch zur katholischen Schulbibel. Neues Testament* (Düsseldorf: Patmos-Verlag, 1960, DM 27.50), 762 pp., illustrated.

Although the vast amount of matter in this handbook is arranged to coincide with the Bibles in use in German Catholic schools, it is culled from the latest scientific studies and is adaptable for any biblical catechesis. The individual lessons are patterned according to a sevenfold division by which the teacher leads the student through the meaning and deeper understanding of the succeeding pericopes to a prayerful response to them. The work is intended primarily for use in the classroom, but also for preachers and directors of Bible study groups.

J. L. MOREAU, *Language and Religious Language. A Study in the Dynamics of Translation*, Westminster Studies in Christian Communication (Philadelphia, Pa.: Westminster Press, 1960, \$4.50), 207 pp.

In this initial volume of Westminster's new series on the aims, problems and techniques of Christian Communication, a professor of the NT at Seabury-Western Theological Seminary in Evanston, Illinois, examines some fundamental aspects of translation as a mission of the Church, historically, philosophically and linguistically. He then investigates the mythic content of the OT and the NT from the viewpoint of linguistic semantics, criticizes the relevant positions of Christian Aristotelianism, Bultmann and Tillich and suggests the direction to be followed if the word of God is to be properly communicated to men. The book concludes with notes and index.

New Directions in Biblical Thought, ed. M. E. Marty, Reflection Books (New York: Association Press, 1960, paper \$.50), 128 pp.

An associate editor of *ChristCent* has here gathered four articles to highlight new trends in biblical research. W. D. Davies writes of the need to renew the quest of the historical Jesus in this "post-kerygmatic and post-form-critical era." The other three articles by J. M. Robinson, C. Blackman and J. D. Smart appeared previously in *ChristCent* [cf. §§ 4-323, 304, 324].

The New English Bible. New Testament (London and New York: Oxford University Press and Cambridge University Press, 1961, \$4.95), xiv and 447 pp.

After thirteen years of labor a group of British scholars under the leadership of C. H. Dodd has published this long-awaited translation of the NT. The aim of the work was to benefit from the fruits of modern studies of the text and to avoid the defects of literalness and archaisms which have plagued the AV and the RV. The work therefore is a free rendition, but not a paraphrase, and the language is that of the present day. Verse divisions are placed in the margins, but occasional headings have been inserted in the text. The OT translation of this joint publication from the presses of Oxford and Cambridge is expected within a few years.

E. H. ROBERTSON, *The Recovery of Confidence, The Bible in Our Time* (New York: Association Press, 1961, paper \$1.00), 63 pp.

This pamphlet is the first of a series intended to constitute "a report of

studies mainly conducted over the years between the Second Assembly of the World Council of Churches and the Third Assembly to meet in New Delhi, 1961." The purpose of the series is to study, to assess and then to act upon the use of the Bible in the churches. This first study is "mainly historical, attempting an assessment of the present situation by a study of developing trends in Bible use this century." The author is the Study Secretary of the United Bible Societies.

La Sainte Bible du Chanoine Crampon. Traduction d'après les textes originaux (Paris—New York: Desclée, 1960, 270 Bel. fr.), lviii, 1164 and 364* pp., 12 maps.

This latest edition of the popular Crampon Bible contains a thorough revision of the OT books by J. Bonsirven, S.J. and a completely new translation from the Greek (Merk) of the NT by A. Tricot. Each of them has also contributed extensive introductory remarks to each section, in which they take full cognizance of recent developments in biblical studies. The cross references (more numerous than in previous editions) are aligned in a center column on each page, between the two columns of text, while explanatory notes occupy the foot of each page. Tricot has added a 52-page supplement of explanatory notes, in dictionary form, of terms peculiar to the NT.

M. W. SMITH, *Invitation to Bible Study* (Philadelphia, Pa.: National Bible Press, 1960, half-leather \$5.95, cloth \$3.95), 240 pp., 15 maps.

This handbook for Bible reading contains a series of brief articles on inspiration, canon, translations, various editorial facets of the King James Version, a chronology, a harmony, classified word lists to aid in understanding the terms used by the AV translators, a 96-page concordance to the AV and fifteen indexed maps of Bible lands, dated 1944. Many other tables, charts and outlines are included to aid the untutored Scripture reader.

The Story in Scripture. The Revised Standard Version of the Holy Bible in Shortened Form, arranged by A. B. and G. H. Davies (London—New York: Thomas Nelson, 1960, 12 s. 6 d.), xix and 292 pp., 27 plates, 6 maps.

The secretary of the Society for OT Studies, assisted by his wife, has selected and chronologically arranged those sections of the RSV which have direct bearing on the central theme of the Bible. The texts so chosen are printed in chapter form like a normal book. Brief comments to enlighten obscurities, a chronological table and an index close this volume which its editors hope will lead its readers to a closer study of the full text.

C. WESTERMANN, *Umstrittene Bibel* (Stuttgart: Kreuz-Verlag, 1960, DM 9.80), 182 pp.

This book collates a series of radio talks in which Westermann, a professor at Heidelberg University, dealt with varied biblical topics, such as the meaning of gospel, creation, law, the Sermon on the Mount. He considers them from the point of view of recent developments in biblical study and the effect these discoveries should have on interested readers of the Bible.

GOSPELS—ACTS

K. BARTH, *Die Verheissung. Lukas 1* (2nd ed.; München: Chr. Kaiser Verlag, 1960, paper DM 3.90), 83 pp.

B has consented to an unaltered reprint of four lectures on the Bible which first appeared in 1935 as No. 19 of the series *Theologische Existenz Heute*. Verse by verse he meditates in the advent spirit on the overwhelming kindness of God towards the helplessness of man.

W. BIEDER, *Die Apostelgeschichte in der Historie. Ein Beitrag zur Auslegungsgeschichte des Missionsbuches der Kirche*, Theologische Studien 61 (Zürich: EVZ-Verlag, 1960, paper 5.80 Sw. fr.), 63 pp.

This number in the theological series edited by Karl Barth and Max Geiger contributes a biographical recapitulation of the most important interpreters of Acts from Ephraim the Syrian to the present. The author's purpose is to provide a historical preliminary work which will serve modern exegetes in developing an understanding of Luke's own decisive message for the missionary Church.

J. N. BIRDSALL, *The Bodmer Papyrus of the Gospel of John* (London: Tyndale Press, 1960, paper 1 s. 6 d.), 18 pp.

The Tyndale NT Lecture for 1958 concludes: "We have through our new witness new material for textual criticism and several interesting questions more urgently raised and underlined than hitherto, but it does not provide a royal road either to the restoration of the original text or to the investigation of textual evolution."

G. BORNKAMM, *Jesus of Nazareth*, trans. I. and F. McLuskey with J. M. Robinson (New York: Harper, 1960, \$4.00), 239 pp.

First published in 1956, *Jesus von Nazareth* appeared in a third edition in 1959, and the present volume incorporates the slight changes and improvements made in the later editions. It is B's thesis that within the NT there is a hard core of authentic sayings, and the book strives to help the reader recognize and understand these sayings. The viewpoint of the NT Professor at Heidelberg is shared by many influential critics today who consider this work the best written on Jesus. The translation has a special authority because made under the supervision of J. M. Robinson.

B. H. BRANSCOMB, *The Message of Jesus. A Survey of the Teaching of Jesus Contained in the Synoptic Gospels*, revised by E. W. Saunders (New York—Nashville, Tenn.: Abingdon Press, 1960, paper \$1.50), 184 pp.

Available for many years as a textbook "for use by adult leadership-education classes and study groups," this work by the Chancellor of Vanderbilt University has been revised and brought up to date by one of his former students, now professor of NT at Garrett Biblical Institute. It presents Jesus' teachings on a variety of timely topics. Questions for discussion and review supplement each chapter.

M. DIBELIUS, *Jesus*. Appendixes added by W. G. Kümmel (3rd ed.; Berlin: Walter de Gruyter, 1960, paper DM 3.60), 140 pp.

The 1937 edition of Dibelius' *Jesus*, because it still retains its value, has been reprinted with minor changes. In the decade since the author's death, the major developments affecting the Gospels center about the finding of the Dead Sea Scrolls and the *Gospel of Thomas*. Accordingly Prof. Kümmel has discussed these subjects in the appendixes and brought the bibliography up to date.

J. DUPONT, O.S.B., *Les sources du Livre des Actes. État de la question* (Bruges: Desclée de Brouwer, 1960, 135 Bel. fr.), 168 pp.

In 1950 the author published a summary of the studies of the previous decade in his *Les problèmes du Livre des Actes d'après les travaux récents*. The edition was quickly exhausted, and several scholars have urged him to bring the work up to date. As a result he has chosen to develop one part of

the former writing and has included the studies of earlier times as well as those of the immediate past. The book consists of two principal parts, one devoted to the critique of the sources and the other to the critique of the forms. Though chiefly a history of interpretation, the modern controverted points are discussed at length, and the author presents and defends his own position.

E. ELLWEIN, *Summus Evangelista. Die Botschaft des Johannesevangeliums in der Auslegung Luthers* (München: Chr. Kaiser Verlag, 1960, paper DM 8.50), 135 pp.

In this short book E has collected seven articles, four of them previously published, on Luther's interpretation of the Fourth Gospel. To his fellow preachers, for whom the book is intended, he attempts to show Luther's depth of insight. He points out at the same time what he considers to be Luther's shortcomings, such as his view on the unicity of the Gospel message among the different inspired authors.

M. S. ENSLIN, *The Prophet from Nazareth* (New York: McGraw-Hill, 1961, \$4.95), ix and 221 pp.

The editor of *JourBibLit* here tries to discover "what sort of historic person Jesus of Nazareth was before he became the Christ of the Christian faith." In non-technical terms for the general reader, E examines the Gospel accounts as a scientific historian and finds that Jesus considered Himself to be a prophet in the Hebrew tradition and that the later Church founders divinized Him. He concludes his study with a brief, classified bibliography.

G. GEISS, *Sieben Bitten zum Herzausschütten, Der Schatz im Acker* 10 (Neukirchen Kreis Moers: Neukirchener Verlag, 1960, paper DM 4.80), 107 pp.

Geiss prayerfully considers the petitions of the Our Father both in their invitation to modern man, beset by the wearying reality of his day-to-day pilgrimage, to cast his care upon the Lord and in the light of God's care for His chosen ones as recorded in Scripture.

L. DE GRANDMAISON, S.J., *Jesus Christ*, Preface by J. Daniélou, S.J. (New York: Sheed & Ward, 1961, \$4.50), xv and 266 pp.

NT exegesis in the last few decades has made a good deal of G's original work obsolete. But, in prefacing this new one-volume abridgment, J. Daniélou notes that G's emphasis on the personality of Christ bears repeating since, if His divinity is not admitted, His entire history is unintelligible. After an analysis of the witness, person and mystery of Jesus, the author studies the witness borne by the first generation of Christians and by subsequent generations to modern times. Each chapter concludes with notes which draw upon much recent literature.

A. GUILDING, *The Fourth Gospel and Jewish Worship. A study of the relation of St. John's Gospel to the ancient Jewish lectionary system* (Oxford: Clarendon Press, 1960, 30 s.; New York: Oxford University Press, \$4.80), 247 pp.

Miss Guilding, professor of biblical studies at the University of Sheffield, offers a detailed study of John as a Christian commentary on the triennial cycle of OT readings used in the synagogues. She aims to clarify the references to Jewish festivals in John, claims that the discrepancies between the Synoptics and John are to be studied in a lectionary, not a historical, framework and explains that the recurrence of Johannine themes is fully understandable only in terms of such a framework. Without attempting to separate John's contributions from those of his sources, she sees his Gospel as written for recently converted Jews "to set forth Jesus as the fulfilment of the whole

Jewish system of worship and to preserve a tradition of Jesus' discourses and synagogue sermons in a form suitable for liturgical use in the churches." Frequent parallel arrangements of Johannine pericopes and lectionary excerpts point up G's theory and she concludes with an appendix on the lectionary calendar and several indexes.

A. M. HUNTER, *Interpreting the Parables* (Philadelphia, Pa.: Westminster Press, 1961, \$2.50), 126 pp.

[Cf. §§ 5-59, 380] Professor of NT at the University of Aberdeen and author of several books on the NT, Hunter here surveys the nature of the parables and the history of their interpretation. Then, often following Dodd and Jeremias, he subjects each parable to his own interpretation, having grouped them under four general headings: the coming, the grace, the men and the crisis of the Kingdom. A final chapter, for the benefit of preachers, suggests how the parables can best be used in modern homiletics. Four appendixes on germane problems and three indexes complete the volume.

S. E. JOHNSON, *The Gospel According to St. Mark*, Harper's New Testament Commentaries (New York: Harper, 1961, \$5.00), viii and 279 pp.

In this latest volume of Harper's NT series, the well-known NT scholar and biblical archaeologist, now Dean of the Church Divinity School of the Pacific in Berkeley, California, provides his own translation of the Greek in modern English, supplemented by a running commentary, both concise and up to date. A thirty-page introduction covers the necessary background material, including brief chapters on the Gospel form, Mark's place in early Christian history and his theological message. Several indexes complete the book.

C. M. LAYMON, *Luke's Portrait of Christ* (New York—Nashville, Tenn.: Abingdon Press, 1959, paper \$1.00), x and 162 pp., map.

The author of this book is a prominent Methodist minister and teacher, chairman of the Department of Religion at Florida Southern College and author of several books on the NT. In describing the picture Luke presents of Christ, he chooses various elements throughout the Gospel that illustrate what characteristics of Christ most impressed Luke. A bibliography of general studies on the NT, Jesus and Luke completes the book.

E. LEUENBERGER, *Das Magnificat. Eine evangelische Betrachtung des Lobgesanges der Maria* (Zürich: EVZ-Verlag, 1960, paper 3.50 Sw. fr.), 39 pp.

L considers Mary's hymn of praise to God in comparison with other NT hymns and prayers, and interprets the Magnificat in the light of Luther's explanation of it. His work is divided into sections corresponding to divisions of the hymn.

W. LÜTHI, *St John's Gospel. An Exposition*, trans. K. Schoenenberger (Richmond, Va.: John Knox Press, 1960, \$5.00), x and 348 pp.

This is the American edition of a work already noticed [cf. *NTA* 4 (3, '60) p. 306], wherein the popular Swiss preacher gives a theological and often devotional commentary on John, based on a series of sermons which highlight the totality of the complex Johannine message.

T. W. MANSON, *Ethics and the Gospel* (New York: Scribner's, 1960, \$2.75), 109 pp.

This study by the late NT scholar, edited from various notes of his 1952 Ayer Lectures, situates the Sermon on the Mount in the context of the Law of Moses and shows what "deeper insights" Jesus added to the Jewish creed

and how His ethical teachings were received by the early Christian Church. Scriptural and general indexes follow the text.

J. PAILLARD, O. P., *Vier Evangelisten. Vier Welten*, trans. R. Öhquist (Frankfurt am Main: Verlag Josef Knecht, 1960, DM 9.80), 196 pp.

In describing the personality, environment and goal of each of the four Evangelists, P shows great reliance on the findings of recent research on the Gospels. The result of his effort is a popular study intended to lead the reader to a deeper understanding of the NT.

J. B. PHILLIPS, *The Gospels translated into modern English*. Macmillan Paperbacks 49 (New York: Macmillan, 1961, paper \$1.25), ix and 252 pp.

P's modern English translation, now available in an inexpensive paperback edition, aims "to recapture something of the style of the original work," by (1) "forgetting" the AV and (2) translating the Greek text just as any other document by conveying the meaning and style of the original writer. The translator prefaces each Gospel with a short introduction and has included a brief bibliography and a few short notes on several difficult passages.

U. PLOTZKE, O.P., *Bergpredigt. Von der Freiheit des Christlichen Lebens* (Frankfurt am Main: Verlag Josef Knecht, 1960, DM 12.80), 324 pp.

Famous as a preacher of Cologne Cathedral, P here gives the reader the fruit of his sermons, meditations and spiritual conferences. His purpose being homiletic rather than purely scientific, he is able to dispense with bibliography and footnotes and to concentrate on an exposition of the power and the challenge of Jesus' words and to show their relevance for the questions and hopes of the present day.

J. SCHMID, *Synopse der drei ersten Evangelien mit Beifügung der Johannes-Parallelen* (3rd rev. ed.; Regensburg: Pustet, 1960, cloth DM 17.50, paper 15), 218 pp.

This is the third edition with some revisions of S's harmony of the Synoptic Gospels using the text of the Regensburger NT. Its ordered format is aimed at making it a handy tool for reference work. It includes parallel passages from John, and brief clarifications of some 272 Gospel passages.

H. SCHÜRMAN, *Der Abendmahls bericht. Lukas 22, 7-38 als Gottesdienstordnung, Gemeindeordnung, Lebensordnung*, Die Botschaft Gottes II, Neutestamentliche Reihe 1 (Leipzig: St. Benno-Verlag, 1960, paper DM 4.75), 108 pp.

This first booklet in the NT half of a new biblical series offers a popular commentary on the Lukan account of the Last Supper from the point of view of its gradual historical and literary development.

P. WINTER, *On the Trial of Jesus*, *Studia Judaica, Forschungen zur Wissenschaft des Judentums I* (Berlin: Walter de Gruyter, 1961, DM 22 or \$5.50), x and 216 pp.

The Gospel records and all pertinent material have been examined in great detail in order to discover what actually happened in the trial and execution of Jesus and to assess the responsibility of the various actors in the drama. The tradition, W finds, has grown from the actual event through primary reports and secondary traditions till these were finally fused in the NT narratives. By isolating the various strands of the tradition, W finally removes the theological interpretation and arrives at the actual historical happening. Detailed notes (pp. 153-216) give proofs of various statements and suggest further considerations. Written by a distinguished Jewish scholar, this is the inaugural volume of a series edited by E. L. Ehrlich.

H. ZAHNT, *Es begann mit Jesus von Nazareth. Die Frage nach dem historischen Jesus* (Stuttgart: Kreuz-Verlag, 1960, cloth DM 9.80, paper 7.80), 174 pp.

The theological director of the *Sonntagsblatt* surveys the major problems affecting our relationship to the NT since the turn of the century. By applying sound theological and historical knowledge, the author attempts to offset the "sensationalism" attending some of the modern scriptural discoveries and to show the layman how the present discussion of the historical Jesus can lead to a deeper understanding of the history of God's relations with mankind.

EPISTLES—APOCALYPSE

W. BAIRD, *Paul's Message and Mission* (New York—Nashville, Tenn.: Abingdon Press, 1960, \$3.00), 176 pp.

Drawing primarily on Romans and Corinthians and somewhat less on Acts, the author, NT professor at the College of the Bible in Lexington, Kentucky, attempts to discover a part of the message and mission of the Church by a consideration of the writings of Paul "because he was the church's most effective missionary and theologian in the New Testament period." He uses "the method of scientific historical criticism refined and deepened by his own personal faith" to discover that the essential message and mission of the Church was the proclamation of the word of God. Scripture and subject indexes conclude the volume.

The Daily Study Bible, ed. W. Barclay (2nd ed.; Philadelphia, Pa.: Westminster Press, each vol. 2.50).

The Letters to Timothy, Titus and Philemon (1961), xv and 324 pp.

The Letters of James and Peter (1961), xviii and 415 pp.

B's latest volumes in his series of devotional study guides to the NT [cf. *NTA* 5 (1, '60) pp. 110-111] present his own translation and commentary on some of the shorter NT Epistles in which each letter is divided into small units for daily reading and reflection. As in the other volumes of his series, B draws freely on a vast background of secular literature but never neglects standard exegetical works. He is at present lecturing in NT and Hellenistic Greek at the University of Glasgow.

J. CANTINAT, C.M., *Les Épîtres de Saint Paul expliquées* (Paris: Gabalda, 1960, paper 9.90 NF), 234 pp.

Intended as a manual for understanding St. Paul, this volume contains introductions, analyses and doctrinal summaries of all the Epistles including Hebrews. Both in the general bibliography and in those preceding each letter, the titles are with a few exceptions limited to Catholic books and articles written in French. Frequent references are given to commentaries and to the notes in the *Bible de Jérusalem*.

M. FISCHER, *Der Römerbrief, Christus Heute 20* (Stuttgart: Kreuz-Verlag, 1960, DM 4.80), 158 pp.

This commentary is the second last of a series of twenty explanations of the NT message. Like the other books of the series, it is intended more as a stimulation for the faithful to Bible study and meditation than as a new contribution to scholarship. It endeavors to present the results of modern, scientific research in an orderly, popular style.

A. S. MACNAIR, JR., *To the Churches, with Love. Biblical Studies of the Letters to the Seven Churches* (Philadelphia, Pa.: Judson Press, 1960, paper \$1.00), 109 pp.

In these pages a well-known, experienced Baptist minister studies Apoc 1:9—3:22, which was originally written "to give edification and encouragement to the churches of Asia Minor." His introductory chapter situates the seven letters in their larger context and he concludes each subsequent chapter with a summary for use in group discussion.

P. MEINHOLD, *Römer 13. Obrigkeit—Widerstand—Revolution—Krieg* (Stuttgart: Kreuz-Verlag, 1960, cloth DM 9.80, paper 7.80), 182 pp.

Dibelius' now famous utterance on the subject of governmental authority has prompted M, a professor of church history at the University of Kiel, to examine the experience and attitude of the Church on the meaning of authority, the relationship to the state, revolution in the name of Christ and military service for the Christian. The source material is studied up to the present day in an attempt to provide a basis for the author's evaluation and judgment of contemporary problems and points of view.

J. B. PHILLIPS, *Letters to Young Churches. A translation of the New Testament Epistles*, Macmillan Paperbacks 28 (New York: Macmillan, 1960, paper \$1.25), xiv and 225 pp.

In his introduction to P's modern English translation of the Epistles, C. S. Lewis notes the need for periodic retranslation of the Bible and lauds P's present work, noting especially the brief abstract preceding each Epistle which outlines its author, date, destination and theme. This paperback edition is a lower-priced reprint of P's earlier original and a companion volume to his Gospel translation noticed previously in this issue.

M. ROUSSEAU, *L'Épître aux Romains* (Neuchâtel: Delachaux & Niestlé, 1960, paper 2.75 Sw. fr.), 71 pp.

This brief pamphlet exposes some of the riches of Romans for the lay reader. A short introduction situates the Epistle historically and a verse-by-verse analysis, with numerous cross references to both the OT and the NT, shows the depth of Paul's thought. Frequent paragraphs of reflection point up the message of Paul for today's readers.

E. C. SMITH, *Paul's Gospel. An analysis and exposition of Paul's Epistles to the Romans, to the Galatians, to the Ephesians, to the Philippians, to the Colossians* (New York: Greenwich Book Publishers, 1960, \$2.50), 103 pp.

Professor of Bible at John Brown University and former Baptist pastor, Smith here supplies outlines and expositions of the five Epistles of the title. He repeats Paul's emphasis on unity and stresses the uniqueness of faith as the means to salvation. Six appendixes treat doctrinal issues found in the Epistles.

Stuttgarter Bibelhefte (Stuttgart: Quell-Verlag, 1960).

H. Reiss, *Die beiden Thessalonicherbriefe*, 80 pp.

F. Mack, *Die Offenbarung des Johannes*, 80 pp.

With these two booklets, Quell-Verlag completes its series of brief commentaries for the layman. R's pamphlet on 1 and 2 Thessalonians concludes each chapter with a series of brief questions. M adds a very brief bibliography to his study of Revelation.

E. H. WAHLSTROM, *Let's Look at Paul. Studies in the Life and Teachings of St. Paul* (Rock Island, Ill.: Augustana Press, 1960, paper \$1.50), ix and 90 pp.

This brief study of Paul aims to reconstruct Paul's life from the NT sources and to explain his gospel for the general reader. The author, who has written several other books concerned with the NT, has been professor of NT language and literature at Augustana Theological Seminary since 1931.

R. R. WILLIAMS, *Reading through Hebrews. Six Expository Lectures* (London: A. R. Mowbray, 1960, paper 5 s.), 76 pp.

The Bishop of Leicester here offers the general public the text of six "readings" he delivered from his cathedra in Leicester Cathedral during Lent, 1959. The text of the Epistle is interspersed with brief remarks intended, in the spirit of Lambeth Conference's twelfth resolution: "to extend the scope and deepen the quality of personal and corporate study of the Bible."

BIBLICAL THEOLOGY

P. BENOIT, O.P., *Exégèse et théologie*, 2 vols. (Paris: Éditions du Cerf, 1961, paper 39 NF), xii and 416 pp., 453 pp.

Forty-eight articles, notes and reviews by the famous NT exegete are now available in this two-volume collection which arranges them in several distinct categories. Thus the first volume embraces B's writings on inspiration and interpretation, form-history and demythologizing, the problem of Jesus, the theology of the Synoptics, the Last Supper, the Passion of Christ and the glorified Christ, while the second volume concerns Paul's theology, primitive Christianity, Judaism and Christianity, and Christianity and the pagan world. Thorough documentation, frequent reference to other works of Benoit, indexes of scriptural citations and persons discussed round out this anthology of varied NT studies by the distinguished professor of the École Biblique.

E. BISER, *Der Sinn des Friedens. Ein theologischer Entwurf* (München: Kösel-Verlag, 1960, DM 14.80), 243 pp.

Today, as perhaps never before in man's history, the search for peace occupies a place in the thoughts of men. Through the years the very meaning of the word has not been fully understood. In a meditation on the religious writings concerning peace, the author presents a plan for a practical, timely theology of peace.

W. R. BOWIE, *Jesus and the Trinity* (New York—Nashville, Tenn.: Abingdon Press, 1960, \$2.75), 160 pp.

Described on the jacket as "a key to a deeper religious experience," this volume traces the development of the doctrine of the Trinity from its roots in Jesus' words, through the reflections and refinements of Paul, John and the early Church, to the Nicene Creed and the beliefs of the post-Nicene Fathers. Modern attempts at explanation are also considered. Throughout, B lets the reader sense the drama and suspense of witnessing a doctrine emerge and stabilize itself. The author is a well-known Protestant clergyman, author, professor and lecturer.

W. BULST, S.J., *Offenbarung. Biblischer und theologischer Begriff* (Düsseldorf: Patmos-Verlag, 1960, DM 9.80), 130 pp.

This small book treats of revelation as a central point of theology, first by indicating the most valid aspects of the traditional Catholic and non-Catholic concepts, and then by using the latest developments in exegesis and biblical theology to show from Scripture that the nature of revelation almost defies

definition due to its comprehensiveness. In the last part of the book the author attempts a synthesis between the biblical and the systematic concepts of revelation.

R. BULTMANN, *This World and the Beyond. Marburg Sermons*, trans. H. Knight (New York: Scribner's, 1960, \$3.50), 248 pp.

Preached during the years 1936-50, a period of disillusionment and anxiety for the fatherland, these sermons develop the theme of the transcendence of God and the insignificance of the world as contrasted with the absolute reality of God. The present volume is a translation of *Marburger Predigten* (Tübingen: Mohr-Siebeck, 1956), in which the emphasis is more literary and devotional than exegetical.

D. CAIRNS, *A Gospel without Myth? Bultmann's Challenge to the Preacher*, The Preacher's Library (London: SCM Press; Naperville, Ill.: Allenson, 1960, 25 s.), 232 pp.

This volume by a theology professor at Christ's College, Aberdeen, subjects B's demythologized Gospel to scrutiny and evaluation, with special attention to the influence of Heidegger on B. It then studies the challenge B presents to the preacher and concludes with some suggestions towards forming an alternative theory. Two appendixes take issue with the stand of J. Macquarrie's *The Scope of Demythologizing* (London: SCM Press, 1960; New York: Harper, 1961) and a third translates a pertinent sermon by H.-W. Bartsch. A two-page bibliography and an index of persons complete the study.

H. CONZELMANN, *The Theology of St. Luke*, trans. G. Buswell (New York: Harper, 1960, \$5.00), 255 pp.

In his introduction, the NT Professor at the University of Zürich observes that his original study of the Lukan writings is "not dependent on any particular literary theories" for his aim is "to elucidate Luke's work in its present form, not to enquire into possible sources or into the historical facts which provide the material." Using a threefold division of the ministry of Christ as a framework, C examines (1) geographical elements in Luke; (2) his unique eschatology; (3) God's plan of redemptive history; (4) Luke's Christology and (5) his ecclesiology. He closes the book with an eight-page bibliography plus author and Scripture indexes. The present volume is translated from the second German edition of C's original.

R. C. DENTAN, *The Design of the Scriptures. A First Reader in Biblical Theology* (New York: McGraw-Hill, 1961, \$5.00), xvii and 276 pp.

Former editor of *JourBibLit*, author of several books on the Bible and now professor of OT literature and interpretation at General Theological Seminary, New York, Dentan here surveys the central themes of the Bible in three sections: history, doctrine and life. His aim is to provide the student of the Bible with a working knowledge of the fundamentals of biblical theology. A brief bibliography and a Scripture index complete the book.

C. H. DODD, *Das Gesetz der Freiheit. Glaube und Gehorsam nach dem Zeugnis des Neuen Testaments*, trans. H. Nasse (München: Chr. Kaiser Verlag, 1960, DM 6.80), 92 pp.

D has added a small amount of new matter to this translation of his Bampton Lectures in America, *Gospel and Law. The Relation of Faith and Ethics in Early Christianity* (New York: Columbia University Press). The author highlights the timeliness of the theme in his observation on the uniqueness of Christ's Law, which rests on the revelation of God's nature and so becomes the foundation on which the universe is constructed.

F. X. DURRWELL, C.S.S.R., *Dans le Christ Rédempteur. Notes de vie spirituelle* (Le Puy—Paris: Xavier Mappus, 1960, paper 13.50 NF), 350 pp.

In these "notes on the spiritual life," the author of *La Résurrection de Jésus. Mystère de salut* (Le Puy: Xavier Mappus, 1950; 4th ed. 1958) [cf. *NTA* 5 (2, '61) p. 249] reiterates the spiritual principles he there formulated, draws from them some practical conclusions and suggests some concrete applications. His remarks are grouped under several general headings (principles, sacraments, virtues, the Master, Mary) and seek to present Christ the Redeemer as the center and source of the spiritual life.

J. FRISQUE, Oscar Cullmann. *Une théologie de l'histoire du salut*, Cahiers de l'Actualité Religieuse 11 (Tournai: Castermann, 1960, paper 135 Bel. fr.), 279 pp.

Frisque offers a systematic introduction to a comprehensive understanding of Cullmann's theology. In the first two parts of the book he explains the principles of C's exegesis and the major lines of his theology of the history of salvation. After this purely positive exposition, F takes up the debate, not by confronting individual assertions with Catholic dogma, but by evaluating the methodological principles and the basic philosophical position of C. A bibliography of all of C's works and the major reviews of his books and articles completes the work.

J. JERVELL, *Imago Dei. Gen. 1,26 f. im Spätjudentum, in der Gnosis und in den paulinischen Briefen*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N.F. 58 (Göttingen: Vandenhoeck & Ruprecht, 1960, paper DM 35), 379 pp.

This monograph sets out to investigate the notion of the image of God in the theology of Paul's Epistles. To this end the author finds it necessary to examine both the concept of *Imago Dei* and the interpretation of Gen 1:26-27 in late Judaism and in Gnosticism as furnishing a background to the Pauline usage. This he finds previous treatment of the subject has neglected. These three areas of investigation form the three main divisions of the book. There are twenty pages of bibliography.

D. JUDANT, *Les deux Israël. Essai sur le mystère du salut d'Israël selon l'économie des deux Testaments* (Paris: Éditions du Cerf, 1960, paper 10.80 NF), 246 pp.

In a spirit of ecumenism the author examines the thought of the Church concerning the place of Israel in the history of salvation. Frequent recourse to Scripture, the magisterium, the Fathers and St. Thomas helps him to point up the unity of the two Israels and to present an aspect of the theology of history that has been seldom studied up to now.

J. KNOX, *Christ and the Hope of Glory* (New York—Nashville, Tenn.: Abingdon Press, 1960, \$1.00), 63 pp.

This brief booklet reproduces K's essay on the "Christian hope of life beyond death" which he wrote for the Ingersoll Lecture on the Immortality of Man, delivered at Harvard University in 1960.

J. KNOX, *The Ethic of Jesus in the Teaching of the Church. Its Authority and Its Relevance* (New York—Nashville, Tenn.: Abingdon Press, 1961, \$2.00), 124 pp.

At present the Baldwin Professor of Sacred Literature at New York's Union Theological Seminary, Knox here draws upon a number of lectures he delivered at various seminaries to present a unified view of the problems of

the distinctively Christian ethic and its relation to contemporary Christian preaching. He has added a few pages of notes and indexes.

Littérature et théologie pauliniennes, Recherches Bibliques V (Bruges: Desclée de Brouwer, 1960, paper 160 Bel. fr.), 235 pp.

This collection of thirteen papers delivered at the 1959 "Journées Bibliques" in Louvain is entirely devoted to Pauline theology with an accent on Romans. H. Riesenfeld treats of parabolic language in Paul, L. Cerfaux of the authenticity of Ephesians. A. Descamps, B. Rigaux, J. Coppens, S. Lyonnet, H. Van den Bussche and other well known authors offer exegetical studies of the Pauline ideas of justification, the Word, covenant, mystery and the Body of Christ. The articles are abstracted elsewhere in this issue.

J. MACQUARRIE, *The Scope of Demythologizing. Bultmann and his Critics*, The Library of Philosophy and Theology (New York: Harper, 1961, \$4.50), 256 pp.

Written as a sequel and companion to his earlier study *An Existentialist Theology: A Comparison of Heidegger and Bultmann* (London: SCM Press, 1955), the present volume attempts to assess and evaluate the limit of demythologizing from a positive point of view. Successive chapters treat the paradox of Bultmann, demythologizing in relation to exegesis, history, dogma, kerygma, philosophy and language. The final chapter notes that "the limit to demythologizing is nothing other than the recognition of the difference between a philosophy of human existence and a religion of divine grace." A brief final note, preceding the indexes, compares M's own position on the Jesus of history with that of P. Althaus and G. Bornkamm.

G. T. MANLEY, *The Return of Jesus Christ*, Great Doctrines of the Bible (Chicago: Inter-Varsity Press, 1960, paper \$1.50), 104 pp.

This study of the parousia was written for young Christians, "to confirm belief in our Lord's promise to return, to show how, in the early Church, this was a 'lively hope' which profoundly affected its life, and so to create in the Christian reader of today a love of His 'appearing'." The text analyzes the promise of the return, its meaning for today, the when, how and why, and other aspects of the Second Advent. The booklet is fully indexed.

I. J. MARTIN, *The Faith of Jesus. A Study for Inquiring Christians* (New York: Exposition Press, 1956, paper \$3.00), 210 pp.

Written from an evangelical viewpoint, this book presents the faith of Jesus under various headings, portraying the background and summarizing the NT data. The concluding chapter on the faith that motivated Jesus reduces this faith to ten principles. Because the writing aims to reach a wide circle of readers, footnotes and bibliography have been omitted.

H. R. NIEBUHR, *The Meaning of Revelation*, Macmillan Paperbacks 27 (New York: Macmillan, 1960, paper \$1.25), xi and 196 pp.

This is a popular-priced reprint of N's 1941 original, based on the Nathanael W. Taylor Lectures which he delivered at Yale in 1940 and in which he makes "an eloquent plea for the full realization of a personal God." The present edition reprints the text unaltered and includes an index.

A. NYGREN, *Essence of Christianity. Two Essays*, trans. P. S. Watson (London: Epworth Press, 1960, 12 s. 6 d.), 128 pp.

This translation of two of N's earlier essays (*Det bestående i kristendomen* [1922] and *Försoningen en Gudsgärning* [1932]) attempts to introduce the

English reader to his thought, in which Agape plays a central role. The first essay outlines the author's philosophy of religion and his views on the specific nature of Christianity and its place in the life of the spirit. The second essay examines the atonement as the focus of Christianity, taking 2 Cor 5:18-19 as the fundamental text for a properly theocentric interpretation of the atonement.

O. A. PIPER, *The Biblical View of Sex and Marriage* (New York: Scribner's, 1960, \$3.95), xii and 239 pp.

This is a thorough revision of P's earlier work, *The Christian Interpretation of Sex* (1941). Two premises are basic to P's thesis: (1) "the ethical treatment of sex should start not from the institution of marriage but from the nature of sex," and (2) the theologian must "derive his interpretation of sex from the Bible." In delineating the scriptural concepts of sex and marriage, P is careful to see them in their proper biblical context, an approach he calls "Biblical Realism." A select bibliography lists recent works under a variety of headings and indexes complete the volume.

J. A. T. ROBINSON, *Christ Comes In. Four Advent Addresses* (London: A. R. Mowbray, 1960, paper 3 s.), 32 pp.

The Bishop of Woolwich here offers the text of four sermons exactly as he delivered them over the B.B.C. in December, 1959, emphasizing in each "the way in which Christ comes, and must be expected to come, constantly into the present."

Theologische Existenz Heute (München: Chr. Kaiser Verlag).

59. W. Marxsen, *Exegese und Verkündigung. Zwei Vorträge* (1960, paper DM 2.70), 56 pp.

82. E. Haller, *Charisma und Ekstasis. Die Erzählung von dem Propheten Micha ben Jimla. 1. Kön. 22, 1—28a* (1960, paper DM 2.50), 40 pp.

86. K. Aland, *Die Säuglingstaufe im Neuen Testament und in der alten Kirche. Eine Antwort an Joachim Jeremias* (1961, paper DM 5.40), 86 pp.

Marxsen offers two treatises originally delivered as lectures and recast for printing in which he attempts to give pastors of souls an introduction to the current knotty problem of exegesis. Haller clarifies the notions of charisma and ecstasy by relating them to *peirasmós*, *enigma*, *kerygma*, *apocalypsis* and martyrdom, principally in the OT. Aland's monograph takes issue with J. Jeremias on the question of infant baptism, suggesting further considerations and precisions.

F. THEUNIS, *Offenbarung und Glaube bei Rudolf Bultmann. Ergänzung zu Kerygma und Mythos V. Ergänzungsband I. Diskussionen innerhalb der katholischen Theologie*, Theologische Forschung 19 (Hamburg-Bergstedt: Herbert Reich-Evangelischer Verlag, 1960, paper DM 10), xv and 144 pp.

The theology of Bultmann has produced profound repercussions within Catholic circles and occasioned many articles and several monographs which treat the problems he has raised. Merely to summarize these studies is not the purpose of the present book. Instead Dr. Theunis, C.P., of the Theologisches Seminar Rooyerheide, Diepenbeck, Belgium, seeks to determine the exact meaning B gives to the terms "revelation" and "faith." The result is not a critique but an analysis intended to serve as a basis for further discussion. Special thanks are expressed to B for his personal help and readiness to discuss various points. A select bibliography completes the volume.

R. F. TREVETT, *Sex and the Christian*, Faith and Fact Books 102 (London: Burns & Oates, 1960, 8 s. 6 d.), 126 pp.

Wide acquaintance with the difficulties connected with the problem of sex through his work with parish and student groups has led Trevett, father of three children and author of several books and articles, to outline the Catholic understanding of sex from both the biblical and the modern point of view. Unlike the others of this series, mostly translated from French originals, this study is composed by a British teacher who is also chairman of the Catholic People's Weeks.

J. S. WHALE, *Victor and Victim. The Christian Doctrine of Redemption* (New York: Cambridge University Press, 1960, \$3.75), ix and 172 pp.

Incorporating the substance of four lectures delivered on the Sir D. Owen Evans Foundation at the University College of Wales, Aberystwyth, 1958, Whale offers a popular interpretation of the central Christian doctrine of redemption. Without endorsing any specific school of thought, the study is nonetheless based on wide research and avoids superficiality.

THE WORLD OF THE NEW TESTAMENT

O. BETZ, *Offenbarung und Schriftforschung in der Qumransekte*, Wissenschaftliche Untersuchungen zum Neuen Testament 6 (Tübingen: Mohr-Siebeck, 1960, paper DM 24.20), xii and 202 pp.

This doctoral dissertation, presented at Tübingen by the author of a number of recent articles on Qumran and the NT, seeks to explain and analyze the special revelation upon which the Qumran sectarians based their dissident way of life. He thus presents a theological understanding of Qumran Essenism based mainly on an examination of texts. The four parts of the work deal with the revelation of God's will and research in the Torah, the significance of the prophetic message and the "prophecy" of the sect, the receiving of the revelation, and, finally, examples of spiritual exegesis in the Qumran writings.

H. F. VON CAMPENHAUSEN, *Tradition und Leben. Kräfte der Kirchengeschichte. Aufsätze und Vorträge* (Tübingen: Mohr-Siebeck, 1960, cloth DM 32.50, paper 28), viii and 440 pp.

This volume of collected articles and lectures by a professor at Heidelberg University emphasizes the beginnings and earliest developments of Christian life and attempts to show the unceasing dependence of later ages, e.g., the apostolic age, the Middle Ages, the Reformation and the present, on these earliest days of Christianity.

C. T. CRAIG, *The Beginning of Christianity*, Apex Books E2 (New York—Nashville, Tenn.: Abingdon Press, 1961, paper \$1.75), 366 pp.

In this volume, an unaltered paperback reprint of his 1943 original, Craig presents the serious student of the Bible with a "clear story of the development of Christian faith based upon sound historical research." This edition retains the chronological tables, bibliography and indexes of the original.

A. DUPONT-SOMMER, *Die Essenischen Schriften vom Toten Meer*, trans. W. W. Müller (Tübingen: Mohr-Siebeck, 1960, cloth DM 36, paper 32), xv and 459 pp.

In order to determine the nature of the sect of the scrolls and to discover its teachings and customs, D-S first presents the material found in ancient writers concerning the Essenes. There follows a translation and commentary on all

(so far as they have been published) non-biblical scrolls and fragments found at Qumran. From this Qumran corpus and the outline of the resulting problems, one is prepared for the final chapters which discuss: the historical background of the Qumran writings; the Teacher of Righteousness; Essenism and Christianity. Five appendixes also are concerned with the origin of the scrolls. The German translation contains three additions not found in the original French edition: the appendix on the Copper Scroll has been revised and new material added; there is a fragment of a second commentary on Hosea; and finally two fragments of a liturgical text are given.

B. GÄRTNER, *The Theology of the Gospel According to Thomas*, trans. E. J. Sharpe (New York: Harper, 1961, \$5.00), 286 pp.

In this translation from his Swedish original, Gärtner, professor of the NT at the University of Uppsala, first examines the literary character of the *Gospel of Thomas*, the principles underlying the selection and arrangement of the sayings and then studies their relation to the Oxyrhynchus Sayings and to the Gnostic view of Scripture. The major part of his study investigates the views of Jesus, the world, man and the kingdom as found in the *Gospel of Thomas* and relates them to the second-century theological milieu from which they arose. The volume is fully indexed.

F. C. GRANT, *Ancient Judaism and the New Testament* (2nd ed.; Edinburgh: Oliver & Boyd, 1960, 21 s.), xvii and 194 pp.

In this slightly enlarged edition of his study of the relations of the NT to its Jewish inheritance, G gives an exposition of basic Jewish beliefs and traditions, formulations of the tannaim, liturgy, piety and national Messianic aspirations. On this substratum the life of Jesus and His ministry, the growth of the Church, the figurative and parabolic nature of the NT writings are to be interpreted and understood without prejudice to their Jewish antecedents. The book is indexed. [Cf. *NTA* 4 (2, '60) p. 199.]

J. HERVIEUX, *The New Testament Apocrypha*, trans. W. Hibberd, *The Twentieth Century Encyclopedia of Catholicism*, 72 (New York: Hawthorn, 1960, \$2.95), 199 pp.

In this outline of non-canonical, early Christian writings, the editor of *L'Apostolat Liturgique* details the sources, validity and deviations of these works which "set out to tell us what the Gospels have not said." His purpose is twofold: to place the truth of the Gospels in sharper contrast and to give the general reader a fuller appreciation of oral tradition.

S. HOLM-NIELSEN, *Hodayot. Psalms from Qumran*, *Acta Theologica Danica*, Vol. II (Aarhus: Universitetsforlaget, 1960, cloth 55 Dan. kr., paper 50), 366 pp.

In this doctrinal dissertation on the Qumran *Hodayot*, the author translates all the psalms and psalm-fragments, follows each translation with (1) a summary of its thought, (2) extensive notes that show a thorough acquaintance with other works on the subject, (3) notes on the use of Scripture by the psalms and (4) general concluding remarks on various facets of composition, authorship, etc. Separate chapters discuss the theological concepts of the psalms, their use of the OT, their literary origins and their purpose at Qumran. After a five-page summary in Danish, the author has added an index of scriptural citations and a bibliography.

Judentum, Urchristentum, Kirche. Festschrift für Joachim Jeremias, ed. W. Eltester, Beihefte zur ZeitNTWiss 26 (Berlin: A. Töpelmann, 1960, cloth DM 34, paper 32), 259 pp.

This *Festschrift* for the eminent Göttingen *Neutestamentler* on the occasion of his sixtieth birthday, prepared by friends, pupils and colleagues, contains three essays on Judaism, eleven on the NT and three on the early Church. In the first group are O. Michel and O. Betz, K. G. Kuhn, W. Eltester; in the second, E. Lohse, E. Schweizer, K. Stendahl, K. H. Rengstorf, H. Hegermann, P. Benoit (all writing on the Gospels), E. Haenchen (Acts), E. Käsemann (Romans), C. Colpe (Ephesians), G. Bornkamm, W. Nauck (Hebrews); in the final group, C.-H. Hunzinger, W. C. van Unnik and H. Dörries. An abstract of each will be found elsewhere in this issue.

E. A. JUDGE, *The Social Pattern of the Christian Groups in the First Century. Some Prolegomena to the Study of New Testament Ideas of Social Obligation* (London: Tyndale Press, 1960, paper 5 s.), v and 77 pp.

The Senior Lecturer in History at the University of Sydney finds that the early Christian concept of society was not one of stratified units but rather "a series of overlapping but not systematically related circles." His essay, based on the 1957 Tyndale NT Lecture, treats the concepts of *politeia*, *oikonomia*, *koinonia*, the inter-relations of Christian groups and legal proceedings involving Christians.

J. N. D. KELLY, *Early Christian Creeds* (2nd ed.; New York: Longmans, 1960, \$7.50), xi and 446 pp.

K's original study of the sacramental, liturgical and textual elements of the early creeds, from the NT through Rome, Nicaea and Constantinople, is now reprinted with some slightly nuanced passages which do not alter his basic position. Designed primarily for theological students, the book has a short bibliography and a twelve-page general index.

Kirche und Überlieferung, ed. J. Betz and H. Fries (Freiburg—Wien: Herder, 1960, DM 32.80), x and 380 pp.

This volume, published in honor of J. R. Geiselman's seventieth birthday, contains sixteen lengthy essays on the relationship of the Church and tradition. Some of the treatises are historical examinations of the problems of the interpretation of dogma in early Christianity and the Middle Ages, e.g., G. Söll on the beginnings of Mariological tradition, K. Rahner on the virgin birth, F. Hofmann on St. Augustine, Y. Congar on St. Thomas, and others are investigations into the present concern of theology to understand the growth of the Church in the light of the development of man, e.g., M.-D. Chenu on the sociology of faith, H. Fries on modern aspects of the Church, O. Karrer on spirituality and dogma in ecumenism. Among the other contributors are J. Daniélou, M. Schmaus, L. Scheffczyk and O. Betz. W. Kaspar contributes a bibliography of Geiselman's works.

G. H. C. MACGREGOR AND A. C. PURDY, *Jew and Greek: Tutors unto Christ. The Jewish and Hellenistic Background of the New Testament* (Edinburgh: Saint Andrew Press, 1959, 30 s.), 390 pp.

Written concisely in order to be of value to college and seminary classes and in untechnical language in order to be of interest to the intelligent layman, this volume, which originally appeared in 1936 and was reprinted in 1937, has been brought up to date by its authors, Prof. MacGregor of Glasgow University and Prof. Purdy of Hartford Seminary. The revision consists of a number of slight corrections and some additions to the bibliography. An appendix describes the findings at Qumran and relates them to the NT.

J. MAIER, *Die Texte vom Toten Meer. Erste Deutsche Gesamtübertragung*, Vol. I: *Übersetzung*; Vol. II: *Anmerkungen* (München—Basel: Ernst Reinhardt Verlag, 1960, DM 24), 190 pp., 232 pp.

A German translation of the Qumran texts has long been desired, and Prof. K. Schubert has prevailed upon his former pupil, Dr. J. Maier, Assistant in the Evangelical Faculty of the University of Vienna, to undertake the task. M has sought to present a version midway between that of H. Bardtke which he considers too literal and that of G. Molin which is judged to be too free. The texts are those of Cave I with the exception of the fragments, and those of Cave IV which have been published. The second volume contains detailed notes on the text, a twenty-four page bibliography, lengthy author, subject and Scripture indexes, plus a chronological table of events from the sixth century B.C. to the second A.D.

I. J. MARTIN, *Glossolalia in the Apostolic Church. A Survey Study of Tongue-Speech* (Berea, Ky.: Berea College Press, 1960, paper \$1.95), 100 pp.

For some twenty years the Professor of Bible and Religion at Berea College has studied the gift of speaking in tongues, viewing it from various angles such as physiology, psychology, ethics, etc. As a result he concludes that glossolalia in the early Church was one of the cathartic expressions which attend spiritual redemption and expressed the "life-shaking experience which came at the moment of the realignment of personality to the new value-standards." Three appendixes discuss non-Christian examples of speaking in tongues, historical interpretations and psychological explanations.

G. R. S. MEAD, *Fragments of a Faith Forgotten. The Gnostics: A Contribution to the Study of the Origins of Christianity* (New Hyde Park, N.Y.: University Books, 1960, \$10.00), lxvii and 633 pp.

Though written sixty years ago, this is the first American edition of Mead's anthology of Gnostic texts and his commentary on the various phases of Gnostic and related sects. It is published as part of the Library of the Mystic Arts and as an antidote to "orthodox Christian attacks on Gnosticism . . . including Jean Doresse's *The Secret Books of the Egyptian Gnostics*, published in 1960." In the introduction to M's text, K. Rexroth claims that sixty years of research and discoveries have not challenged the essential correctness of M's picture of Gnosticism. The text includes an index and a bibliography of eighteenth- and nineteenth-century works.

H. MICHAUD, *Jésus selon le Coran*, Cahiers Théologiques 46 (Neuchâtel: Delachaux & Niestlé, 1960, paper 5.50 Sw. fr.), 100 pp.

Is the Jesus of the NT the same as the Jesus of the Koran? By a brief study of the Koranic passages referring to Jesus, M points up the likenesses and differences of the two beliefs. The author surveys the Islamic understanding of Jesus as son of Mary, servant of God, Messiah and Word and investigates the elements of Christ's life reflected in the Koran. The book contains a brief bibliography.

W. M. RAMSAY, *The Cities of St. Paul. Their Influence on His Life and Thought* (Grand Rapids, Mich.: Baker Book House, 1960, paper \$2.79), xvi and 452 pp., 18 plates, 57 figs., 4 maps.

This is an unaltered paperback reprint of R's 1907 study of Tarsus, Antioch and Iconium and how they affected Paul and his writing. Some attention is also paid to Derbe and Lystra. The notes and illustrations of the original have been retained.

K. RUDOLPH, *Die Mandäer. I. Prolegomena: Das Mandäerproblem*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N.F. 56 (Göttingen: Vandenhoeck & Ruprecht, 1960, paper DM 29.50), 307 pp.

This first of two volumes is designed to serve as an extensive background for a monograph on the Mandaean cult and its origins. In it the author seeks to survey the previous research into the Mandaean problem and to propose the lines for a solution. The principal aspect of the problem treated is that of the origin of Mandeism, which Rudolph locates in pre-Christian Syria, at the same time, however, stressing the syncretistic nature of the movement. A full bibliography of sources and studies is provided.

K. D. SCHMIDT, *Grundriss der Kirchengeschichte* (3rd rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1960, DM 24), 576 pp.

Because of the success of the 1949 edition this outline of Church history has been revised and its literature brought up to date. Intended not only for theological students but also for the average reader, the work seeks to present a survey of the material and emphasizes the theological considerations. The first part discusses the Church within the realm of Hellenistic-Roman culture. Because a multiplicity of references can be confusing the author has presented a limited bibliography. A companion volume furnishes a series of chronological tables.

H. SCHUSTER, *Das Problem der Sakramente, Taufe und Abendmahl*, Sammlung Geheimverständlicher Vorträge 229-230 (Tübingen: Mohr-Siebeck, 1960, paper DM 4.50), 76 pp.

This book deals with various modern day problems concerning baptism and the Lord's Supper. The discussion of the important biblical and theological questions relating to these two sacraments includes a treatment of *Die Arnoldshainer Thesen* drawn up by a group of theologians at the request of the Evangelical Church in Germany (EKD). The author stresses the need of continual reform in order to further the life of the Church.

R. McL. WILSON, *Studies in the Gospel of Thomas* (London: A. R. Mowbray, 1960, 21 s.), vii and 160 pp.

This is not a commentary on *Thomas*, but a series of essays which deal mostly with the sayings that have parallels in the Synoptics. Wilson, author of *The Gnostic Problem* (London, 1958), seeks to furnish a guide to current writing on *Thomas* and a critical assessment of the theories advanced. He does not accept the view that the work is simply a Gnostic redaction of material from the canonical Gospels. He treats the Gnostic and Jewish-Christian elements, the relationship to the Gospels, the parables of *Thomas*, offers some conclusions on the significance of the work and provides a bibliography.

M. M. WINTER, *Saint Peter and the Popes* (Baltimore, Md.: Helicon, 1960, \$4.50), viii and 236 pp.

The purpose of this study of the early development of the papacy, by a former lecturer in Fundamental Theology at St. John's Seminary, Woburn, is "to present to the English reader a comprehensive account of all the important aspects of the early papacy, as revealed by modern scholarship. . . ." Starting with Mt 16, W examines Peter in the Gospels, the Apostolic Church, the early Fathers and at Rome (with an excursus on the archaeological and liturgical evidence for Peter's presence there). He then considers the history of Peter's successors through Leo the Great in terms of papal power in the Italian, Western and Eastern zones. Throughout the book W frequently refers to significant literature on the subject (e.g., Cullmann, Jalland, Kidd, Battifol, Duchesne) and he has appended a four-page index.

G. E. WRIGHT, *Biblical Archaeology* (Abridged ed.; Philadelphia, Pa.: Westminster Press, 1961, paper \$1.65), xii and 198 pp.

This paperback condensation of W's 1957 volume of the same title lacks all the illustrations of the original, but each chapter ends with an appendix of references (more numerous than the pictures of the original) to pertinent maps in the Westminster and Grollenberg atlases; to texts in Pritchard's *ANET* and D. W. Thomas' *Documents from Old Testament Times*; and to illustrations in the above works plus W's own original, Pritchard's *ANEP* and several other readily available works. The chronologically arranged text, though considerably briefer than that of the earlier edition, has been brought up to date. The book contains a scriptural and a subject index.

J. ZEILLER, *Christian Beginnings*, trans. P. J. Hepburne-Scott, *The Twentieth Century Encyclopedia of Catholicism*, 74 (New York: Hawthorn, 1960, \$2.95), 186 pp.

To provide the general reader with a vivid recreation of the early hopes and trials of Christianity, Zeiller, a professor of history at the Sorbonne and author of several works on Christian origins, here surveys the first three centuries of the Church, ending with the conversion of Constantine. Frequent citations from contemporary documents enliven the narrative.

ADDITIONAL BOOKS RECEIVED

P. BERTHELOU, *Le Message du Père Chevrier* (Le Puy—Paris: Xavier Mappus, 1960, paper 9.90 NF), 167 pp., illustrated.

J. J. CASTELOT, S.S., *Meet the Bible!* (Baltimore, Md.: Helicon, 1960, \$2.95), xiii and 140 pp., 4 maps. The first of three projected volumes of popular biblical introduction, this volume covers a general introduction and the OT through the prophets.

Contra Eunomium Libri, Pars Altera, Liber III (Vulgo III—XII). Refutatio Confessionis Eunomii (Vulgo Lib. II), ed. W. Jaeger, *Gregorii Nysseni Opera*, Vol. II (Leiden: Brill, 1960, 54 gld.), lxxi and 412 pp.

Current Scripture Notes, ed. J. A. Grisipino, S.M., Vol. 1, Nos. 1-3 (Washington, D.C.: Marist College, 1960, \$1.00 a year). A new Catholic biblical periodical for parish priests, teachers of religion and students has made its appearance this past year. A quarterly bulletin in mimeographed format, *CSN* contains summaries of recent trends and writings, suggestions for preaching and study, biblical news items and evaluative notes on publications.

J. GOLDBRUNNER, *Teaching the Catholic Catechism with the Religion Workbook*, Vol. III: *Life in Accordance with God's Commandments*, trans. B. Adkins (New York—Freiburg: Herder & Herder, 1960, paper \$1.65), 122 pp., illustrated.

The Gospel According to Thomas, Coptic Text Established and Translated by A. Guillaumont, H.-Ch. Puech, G. Quispel, W. Till and Yassah 'Abd al Masih (Leiden: Brill; New York: Harper, 1959, \$2.00), vii and 62 pp. [Cf. *NTA* 4 (2, '60) p. 199.]

L. L. MEYER, *The Christian. A New Creation* (Tyler, Texas: Mother Frances Hospital, 1959), 48 pp.

Nachfolge Christi, übersetzt und eingeleitet und neu bearbeitet von O. Karrer (München: Ars Sacra, 1960, DM 8.50), 319 pp.

Pamphlet Bible Series, ed. N. J. McEleney, C.S.P. (New York: Paulist Press, 1960, \$.75 each).

9 and 10. *The Book of Deuteronomy*, G. S. Glanzman, S.J., 79 pp., 96 pp.

11. *The Book of Josue*, J. J. DeVault, S.J., 96 pp.

12. *The Book of Judges*, P. J. King, 96 pp.

37. *The Book of Proverbs*, J. T. Forestell, C.S.B., 96 pp.

R. PEIL, *A Handbook of the Liturgy*, trans. H. E. Winstone (New York: Herder & Herder, 1960, \$5.95), xv and 317 pp.

Penguins Progress. 1935—1960, Published on the occasion of the Silver Jubilee of Penguin Books (Harmondsworth—Baltimore: Penguin Books, 1960), 88 pp.

G. QUÉNARD, *Tout l'Évangile avec un mot pour chaque jour* (Paris: Lethielloux, 1959, cloth 1275 fr., paper 975), xiv and 514 pp.

D. D. RUNES, *Lost Legends of Israel* (New York: Philosophical Library, 1961, \$2.75), vi and 90 pp.

H. SANSON, S.J., *Pratique des Sacrements* (Le Puy—Paris: Xavier Mappus, 1960, paper 8.40 NF), 216 pp.

H. SCHÜRMAN, *Eine dreijährige Perikopenordnung für Sonn- und Festtage. Ein Lese- und Predigtvorschlag* (Düsseldorf: Patmos-Verlag, 1960), 19 pp.

J. D. SMART, *Servants of the Word. The Prophets of Israel*, Westminster Guides to the Bible (Philadelphia, Pa.: Westminster Press, 1961, \$1.50) 95 pp.

The Way. A Quarterly Review of Christian Spirituality, ed. J. Walsh, S.J. et al. (London: 31 Farm Street, 1961, U.K., 30 s.; U. S. A. and Canada, \$5.00).

In January the first issue of this new periodical appeared, published under the editorship of the English Jesuits. Several biblical contributions are found in the number, among them articles by J. L. McKenzie, S.J. and W. M. Abbott, S.J. The article on "Modern Spirituality" is from the pen of Father Martin D'Arcy, S.J.

The Word of Life. Essays on the Bible (Westminster, Md.: Newman, 1960, paper \$1.75), viii and 123 pp. A notice of the Irish edition appears in NTA 5 (1, '60) p. 109.

FESTSCHRIFTEN AND CONGRESS VOLUMES

Included in this issue are abstracts from the following volumes:

Judentum, Urchristentum, Kirche. Festschrift für Joachim Jeremias, ed. W. Eltester, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 26 (Berlin: A. Töpelmann, 1960, cloth DM 34, paper 32), 259 pp.

Littérature et théologie pauliniennes, Recherches Bibliques V (Bruges: Desclée de Brouwer, 1960, paper 160 Bel. fr.), 235 pp.

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